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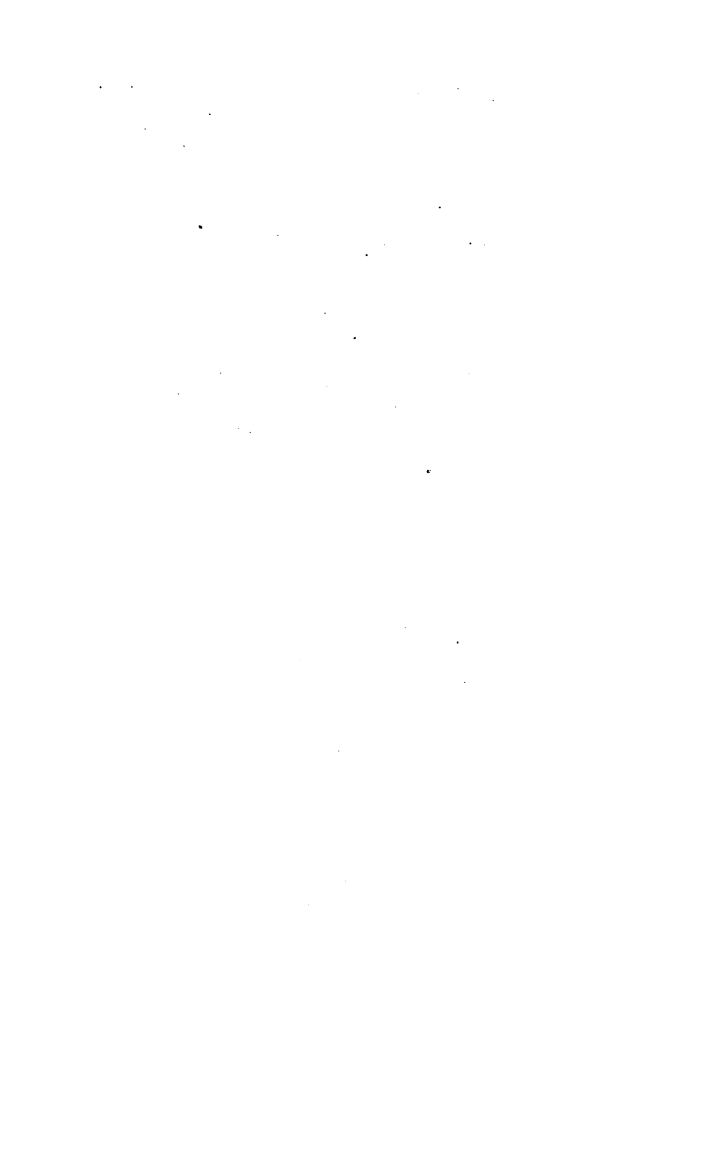
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FAMILY WORSHIP:
A COURSE OF
MORNING AND EVENING PRAYERS
FOR
EVERY DAY IN THE MONTH.

TO WHICH IS PREFIXED
A DISCOURSE ON FAMILY RELIGION.

BY REV. JAMES BEAN.

ELEVENTH EDITION.



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ON FAMILY RELIGION.

TRUE piety is a principle, which leads a man to honour God in every thing. It will have an influence upon him abroad, and at home; in society, and in solitude; upon common, as well as extraordinary occasions.

It is this principle which leads a christian to exercise a religious care over his family. And in this part of his conduct he shews not only the devout state of his affections, but likewise the soundness of his judgment. Every wise man sees the necessity of having some plan of domestic government, in order to preserve his house from being a scene of confusion and misery. And by what expedient can a christian better accomplish this purpose, than by endeavouring that every member of his family may feel the force of those principles by which he himself is made holy and happy.

It is easy to imagine how men of true piety will fill up this outline. In some particulars they may vary from each other; but there is one ancient and godly custom, which unquestionably will have a chief place with them all in the order of their households; I mean, the regular performance of religious worship.

The arguments in support of family religion lie in a small compass. They are at the same time so obvious to a serious christian, that it may almost seem unnecessary to insist upon them. It is scarcely possible that a man conversant with the holy scriptures, and truly concerned for the temporal and eternal interests of those who are *under his care*, can doubt of its being his duty to

worship God in his family. With such a man, the commendation given to Abraham* will have the force of an express injunction.

Moreover how reasonable a thing it is, that God should be honoured in that community which derives all its comforts from him. In a family, there are mercies received from God, of which all the members are equal partakers. How fit and becoming a thing is it, then, that all the members should join in acts of devout homage to their common Protector and Benefactor.

The assembling every day to worship the supreme Being has a tendency to produce the happiest effects in forming the conduct of our domestics. To recall the attention of a family frequently to God, tends to impress the members of it with an idea of his authority, and their dependence upon his providence. It holds forth religion to them as a duty not of occasional, but daily obligation. The constant reading of the holy scriptures, the frequent imploring of the pardon of sin, and petitioning for grace to act aright towards God and man, imperceptibly convey into their minds a knowledge of the duties which they owe to God, to themselves, and to each other.

Accordingly, we find that where religious order prevails in families, there a knowledge of right and wrong obtains: and although evil passions occasionally discover themselves, we do not see their *unrestrained* violence: the good effects of daily instruction, and daily worship, are manifest in the tempers and conduct of the domestics, amidst all their imperfections.

* Genesis xviii. 19.

On the other hand, in those houses in which instruction is never heard, nor any act of devotion seen, we observe a deplorable ignorance of moral obligation. We therefore cannot wonder that there should be so general a complaint of the behaviour of servants: for what means are there employed in many families to teach them their duty? How unlikely is it, that there should be a steady obedience rendered to man, where the fear of God is not inculcated, either by precept, or example!

If therefore we consult merely our own comfort, the best course we can pursue, is to tread in the steps of those godly men, whose houses were consecrated, by the daily performance of family worship. The comfort of families is so effectually destroyed by careless, idle, unfaithful, and dissolute servants, that a remedy for this serious and increasing evil would be generally accounted a very great benefit to the public. But there is no reason to believe that a radical cure will be obtained, till the almost exploded piety of former times is revived, by making religious instruction and worship a stated observance in our houses.

But there is another consideration which ought to have great weight with us. The regard we should pay to the welfare of *society at large*, obliges us to employ all those means which tend to the cultivation of religious principles. Families are the nurseries of the state. Parents, magistrates, senators, ministers of religion, were once children in a family, and have probably brought with them into their important stations, a strong *tincture of the habits which prevailed where they*

spent their tender years. We retain the impressions which we receive in early life; and if they be not favourable to virtue, their corrupt influence may be traced in the actions of a riper period. Licentious children become ungovernable men. From not being habituated to reverence God and eternal things when children men are frequently found to grow up with a heathenish insensibility in matters of religion; an insensibility which they discover, amidst all the improvements which they derive from a polite and liberal education. When to such persons a moral trust is committed, it is easy to conjecture how it will be discharged.

A man who has a truly christian mind, feels a benevolent concern for the interest of society; and he will have a regard to this in the management of those who are committed to his care. He will make it his business to send them forth into the world, *well-principled*; that when they are added to the mass of the people, they may communicate to it a correcting influence, calculated to diminish, and not to augment, the too great quantity of evil which pervades it. Now if a man can devise a better method of doing this, than by the regular discharge of religious instruction and worship in his family, let him, for the benefit of society, acquaint the world with it, for it will be a valuable discovery.

A man may excuse himself from the duty here recommended, by saying, "I am not inattentive to the religious and moral improvement of my family; I always go to the church on a Sunday, and I oblige my domestics to attend with me; *and this I think sufficient for their knowing and practising their duty, if they are so inclined.*"

But is no advantage to be expected from attempting *every day* something that has a tendency to promote the best interests of our fellow-creatures? Nay, is not this indispensably necessary?

It is no inconsiderable interval that occurs between one Sunday and another; an interval long enough for many and various temptations to operate upon our disordered nature. And shall the most inexperienced and incautious part of our family be suffered to pass all this time, without our doing anything to counterwork the continual presence and action of evil?

But without taking into our account the dangerous influence to which our domestics are exposed, we should remember that the longer the interval is, which occurs between the seasons of instruction, the more likely we are to lose its salutary impression. It is to be wished, therefore, that there were some methods taken to prevent this loss. Family worship answers the purpose; for it recalls our minds to God: it serves to renew the impression of those great truths which were set before us in public worship; but which, with all their importance, we are too prone to forget.

It may be useful to notice in this place an error, which I fear is too general: there are many who conceive, that the whole of the business for which seasons of public prayer and teaching were ordained, is done within the walls of the church; whereas it is but *begun* there, it must be *finished* at home. The work upon which the *parochial instructor* is employed, must pass from *his hands* into those of the several *family instructors*.

Happy (if they know their advantages) are they who have a well-informed and faithful pastor, to dispense God's holy word and sacraments to them. "Nothing that is profitable will he keep back from them."* He will not fail to set before them all those blessed truths which relate to the redemption of mankind. He will endeavour to excite them to a becoming regard to those truths. Longing to see his people partakers of the comforts of christianity, he will not merely urge them in a general way to the practice of its duties, but will point out to them what is incumbent on them, in their respective states and relations.

Much further than this *he* cannot proceed; but the *work* must proceed, or the labour already bestowed on it may be lost.

There is great reason to believe that (though his discourses may have produced very serious impressions while he was delivering them) the desires which were excited by them will die away, unless cherished by some further application of truth to the mind. Seed has been sown, which must not be left to itself; it must be watched; it must be watered; in order that it may bring forth fruit. To these things, the individuals who hear the word of God, must attend for themselves. To these the masters of families are bound to attend, for the good of those who are committed to their care. And he, who from christian principles endeavours to *provide for those of his own household*, will follow the Sower, not only with his private prayers, but with such family exercises, as tend to guard and cherish *the precious seed which has been sown*.

* Acts xx. 20.

Where these duties are wisely and diligently performed, the public instructor rejoices in seeing the fruit of his labours. But what fruit of them is he likely to discover among those families, in which the domestics neither hear nor see any thing that is calculated to remind them of the public worship, or that does any way correspond with it? The servant will think (if he think at all on the subject) that religion consists in nothing but going to church; for he sees nothing more in his master's religion.

Children and servants are influenced by what is *always* addressing itself to them. They judge of things, not from what one man says one day in a week, but from what every person is saying every day. The customs, the habits, of a family, are the things which form their opinions and character; and if among these, there be no act which is intended to do honour to religion, there is not only nothing done to *carry on* the design of public instruction, but many things which will *defeat* that design, even though not so intended.

It is from the neglect of following public with private instruction, among other causes, that a standing ministry in the church does not produce all the good effects for which it was ordained. They who object to this institution, should consider the limits of the public instructor's power; and in estimating the useful tendency of his office, they ought to allow for the failure of those who should take up the duty for which he is set apart, at that point, beyond which he cannot proceed.

The true minister of Christ is ever labouring to ing masters of families to carry the work of in-

struction into their own province. It is not a crowded auditory that satisfies him. He will be ready to weep over the multitudes he views from the pulpit, if he know, that though they seem to hang upon his lips, there is at home no altar, no priest, no sacrifice, nor one true sign of genuine piety to be found. He estimates his usefulness in his pastoral character, not merely by the number of his hearers, but by the practical effect which his discourses have on them. And among other enquiries, in order to ascertain this effect, he endeavours to know whether there be any family religion among them. When he sees religion in their houses, he has reason to conclude, it has properly affected their hearts, and that, not only they, but *their children after them*, may partake of the benefit of his earnest endeavours: but till religion gets home to men's houses, he considers that, however he may be commended as a preacher, he has reason to doubt whether, after all, his labours have produced any great effect upon his hearers.

Such being the importance of family religion, it is hoped, that no person, who has any just pretensions to piety, will be deterred from the duty he owes to his domestics, by the *ridicule* he may incur, in reviving that antient and godly custom which is here enforced.

Is it becoming a man of sense and seriousness, to suffer himself to be stopped in the prosecution of what he knows to be reasonable—of what he believes will increase the honour due unto God, the improvement and happiness of his children *and servants*, and the benefit of society, by the *derision of some thoughtless observer*, who never sat

down seriously to consider what he chooses to ridicule?

We should stand prepared to meet with christian firmness, that overbearing spirit of banter, which attempts to put every thing that is grave and serious out of countenance. Let us arm ourselves against it, by considering, that it is scarcely possible to be well employed, and at the same time to escape its attack. How inglorious is it to surrender in a good cause to such an antagonist!

The most solemn and approved things may be made sport of by some; but let us consider how they are regarded by other observers. Is it not a beautiful sight to see a pious man collect his domestics around him—open his Bible—read distinctly and reverently a portion of that holy book—and then kneeling down with them, thankfully acknowledge the blessings which he and his family have received, and humbly implore the continuance of the divine mercy? This, however it may be misrepresented by vain and thoughtless men, is in the eye of God and his angels, a dignified spectacle.

The remainder of this address shall consist of a few hints to those, who are resolved on the practice of family worship.

In the first place, let the master of a house remember, that the more pleasantly family worship is conducted, the better; provided, that in endeavouring to render it agreeable, we do not let it sink to the level of an unmeaning observance. To prevent an irksomeness, long services should be avoided

A well-chosen hour for family prayer is of great importance. An hour, at which the great-

est number can attend, which is least liable to interruption, and at which the members are most capable of attention, is the hour to be chosen. To call to morning prayers before half the family is risen, or not till after the hour of business commences, or to call to evening prayers after supper, are all of them errors which in a great measure defeat the end of assembling for religious worship.

The hour being fixed, let it never be varied, but through inevitable necessity. Punctuality is essential to order.

If the method of worship observed in a family be of the liturgical kind, let the master train his domestics to join in the parts which they have to sustain. The beauty of alternate worship is lost when the congregational parts are not well supported.*

I have all along taken it for granted, that the Holy Scriptures are read where family worship is performed: but I cannot help observing, that I have known this omitted where prayer was kept up. The constant omission of this is certainly a great deficiency. The reading a moderate portion of scripture cannot add many minutes to the length of the service. And it is to be recommended on many accounts; it is doing honour to the holy scriptures in the sight of our household; it prevents those who neglect reading them in private from being entirely ignorant of them; and it serves to give those who read them without sufficient deliberation or judgment, an

* The author has some reasons for recommending a liturgical form of worship in families. The reader will find these reasons in a note, subjoined to the Family Liturgy, at the end of the book.

impression of the weight and force of what is contained in them.

In the discharge of so sacred a duty as that of religious worship, every thing is of importance. The *manner* therefore, in which it is performed by him who conducts it, deserves some consideration. Let it be free from such habits as convey an idea of want of reverence, such as provoke risibility, dissipate attention, or leave a repulsive impression on the minds of those who join in the worship. Delivery ought to be particularly attended to. If it be slovenly, vociferous, precipitate, or whining, it ill befits the act, either of administering religious instruction or presenting the sacrifice of prayer. Let him that leads family worship be concerned to render it both solemn and engaging. For this purpose one could wish, that, on such an occasion, his countenance, his tone of voice, his whole deportment, were expressive of unfeigned piety, good sense, benignity, and happiness.

To the due performance of all the duties which this paper aims to enforce, there is one thing that I conceive to be very essential. It is this: that the master of a family consider himself as the minister of God to his household. I would exhort him to cherish this idea of himself; and to pray earnestly to God, that he may, with all humility, act up to this character. If he be desirous of so doing, he will be ready to take advantage of every circumstance that occurs in his family, by which he may seriously affect the minds of those who live with him. Such an opportunity is afforded by a casualty, a remarkable *escape from some impending evil, sickness,*

recovery, or death; these are instructive events, and he should be ready to accompany them with something in his family worship, suited to improve to the best purposes, the impressions which such things make on the minds of his household. To assist him herein he will, in the following pages, find prayers adapted to such interesting occasions.

But I must beg my reader to consider, whether he may not go a step further in acting as a minister of God in his family. Why should he not be desirous of being useful to his friend, as well as to his child, or his servant? Philanthropy as well as piety dictates this to him. A visitor is, for the time he spends under our roof, a part of our family, and he ought to share in that peculiar concern, which (without any prejudice to universal benevolence) we should have for those with whom we are more intimately connected. It is worthy of a christian, to receive his friend with a secret wish, that their intercourse may not consist merely in the usual civilities, as if neither of them had any thing to do with what relates to God, or a future state; but that his guest, as well as himself, may receive benefit from the visit, in the article of religion: that infinitely important point, with respect to which we should always endeavour to be of service to each other.

Among our visitors there may be one, who has been so unhappily educated, as never to have been present at the performance of family worship; and to him, such an observance may appear merely a kind of sectarian singularity. *This is a case which peculiarly calls for that benevolent concern I have been recommending.*

On the arrival of such a person, I have known the family worship to be suspended. But far be such a mean accommodation, from the conduct of a true christian! No; let the stranger see how we live—what regard we pay to an invisible eye—and where we ground our best hopes. Let us keep his good in view: and hope, that by joining in the worship of the family, he will perceive that it is a thing not merely to be borne with, but to be imitated. If indeed there be any prayers in this collection which seem more intelligible than the rest to such a person, they may be used at the commencement of the visit. Farther than this, it may not be advisable to carry the spirit of accommodation. We should take heed how we go into such compliances as a frivolous politeness may suggest; for they are seldom of that kind as to be compatible with christian simplicity. Nor does *true benevolence* allow them, however amiable they may appear to superficial judges: for they tend to deprive society of one of the greatest means of its improvement: the power of good example. The religious man who is betrayed into them loses those definite marks of character, by which a christian ought to be *known and read of all men*, and by which, without assuming any thing, he holds forth an instructive and important lesson to his neighbour.

The necessity of maintaining, on all occasions, the force of good example, is a consideration of such consequence, that I must beg leave to address some further observation on this head to those who have the care of a family. The *regular performance of religious worship in their houses does not include the whole of this obli-*

gation. Nay, if it be not accompanied with the discharge of other duties incumbent on him who presents it, the observance itself, worthy as it is of being held in reverential estimation by all who join with him in it, will be in danger of incurring their aversion and contempt. Let me therefore remind the person who leads it, of the necessity of supporting its credit, by a holy consistency of conduct in the general tenor of his life.

Where family worship is regularly observed, and its credit is supported by a holy life, a steady conduct, prudent management of temporal affairs, upright dealings, and amiable tempers, on the part of him who leads it, there can be no doubt of its proving beneficial to himself, to his domestics, and to society. Some persons endeavour to prove the inutility of family worship, by alleging the bad courses taken by the children of some families, in which this observance has not been neglected. The facts, were they just such as the objectors state them to be, would perhaps only prove (what no one disputes) that though we can give our children good instructions, and set before them good examples, we cannot give them good dispositions.

It is an affecting truth, that even where great pains have been taken to train children in the *fear of God*, we sometimes find the world triumphing over the instructor; by the force of its allurements it has been known to bear away the well-tutored child, in defiance of the counsels, the example, and the prayers of a wise and good parent. It must be allowed likewise, *that the bad courses which some religiously educated children have taken*, are to be accounted

for, in a great measure, from the want of correspondency between the profession and the life—the prayers and the practice of the parent.

Among those who profess themselves christians we meet with persons whose religion is destitute of consistency. They have prayers in their families, but these acts of devotion are not accompanied with the maintenance of order, or the firm and temperate exercise of parental authority. There is a remarkable deficiency likewise in the article of instruction; some favourite points of christian truth are perhaps vehemently urged; while others, of equal consequence, are entirely neglected. Children are taught to know the features of a heresy; but sound principles of conduct are never inculcated. In a loose and general way, perhaps the parent may speak of the consequences of vice, but he does not keep a watchful eye over the tempers, the employments, or the connections of his children; nor set before them, in his own conduct, the example of a sober, steady, and upright character. Who can be surprised, if the son of such a man turn out a libertine! If nothing has passed before that young man, as an exhibition of religion, but his father's example, what has he seen to make him reverence religion; he has seen something, which, falling in with his own depravity, may lead him to despise it, and if he be a sufferer through his father's misconduct, I shall not wonder if he hate religion.

But let not such an instance be brought to prove the inutility of domestic worship; the proper improvement of the fact is, to learn how little good *is to be expected*, and how much

mischief may ensue, from a spurious kind of religion.

Let the profligate courses which the children of inconsistent religionists have taken, urge us to take heed that we fall not into the error of their parents. Let us neither in our profession, nor practice, present *a part* of religion to our family, but the whole of it. Let there be a mixture of devotion, instruction, government, and example, in the superintendence of a family. Let these go hand in hand, and while they support each other, they will give stability and comfort to the house, in which they are exercised. It will be the abode of peace. In the superiors will be seen, authority tempered with kindness; among the inferiors, sobriety, fidelity, industry and frugality; among them all, goodwill to each other will be visible; notwithstanding that, through the frailty of human nature, there may be occasional interruptions of that harmony which the religious government of a family tends to produce.

It only remains, that some account be given of the following performance. I do not know, that the offering a book of prayers to the public, needs any apology, notwithstanding there are already so many excellent compositions of this kind. Allowing to those who have gone before me in this kind of writing, all the praise to which they are entitled I cannot but be of opinion, that there may be occasion for new compositions. There are no books perhaps, in the choice of which we are more regulated by a taste of our own, than books of devotion. Here, especially, *a man* is apt to prefer the composition of a *writer*, whose turn of mind is congenial with his

own. I have been much encouraged to proceed, in what is now offered to the public, by this consideration; I have thought, that from this circumstance, my book, defective as it is in some respects, may be the means of introducing religious worship into families, in which that duty has been hitherto neglected.

But I will not attempt to reason my readers into an approbation of my design. I trust that I may say, I have sought the good of mankind. I have aimed, likewise, at the honour of God in this undertaking: and to that adorable Being, whose glory it is designed to promote, I commit it.

The compositions are all of them original. To effect some kind of variety, most of them are made on particular subjects; in the choice of which, no systematic arrangement was designed. Nothing more was attempted, than merely to comprehend the principal duties, trials, and temptations of common life.

The reader will perceive, that there are but few prayers for all states. Instead of bringing all the usual subjects of prayer before a family, every time they assemble for worship, I have endeavoured to distribute them among the sixty prayers which are composed for the month. This appears to me to be a method more edifying to our domestics, than the comprehending all states in every prayer. For by this method we may enlarge more on any particular subject, and thus give it more importance in the eyes of those who join in the worship. By returning less frequently, and being longer dwelt upon, the subject attracts more attention than if it were hastily passed over every day.

That the domestics of a family may be duly affected with a sense of the duties, which they owe to those who are in authority, is one reason which has determined the author not to make mention of them in every prayer. He endeavours to infuse a spirit of loyalty into a family; by appropriating one season of family devotion entirely to this subject. By this method he conceives (even should the prayer occur but once in a month) the members of a family would learn more of what they owe to their queen, and be much more impressed with a conviction that it is a christian duty to pray for her, than by her being mentioned only in a short sentence, in every day's prayer.

May it please the God of all grace to accompany this humble attempt to promote the practice of domestic piety with his blessing: disposing the hearts of parents and masters to delight in imparting religious instruction to their children and servants. May their instruction be illustrated and adorned by their holy example. May the morning and evening sacrifice of prayer and praise be offered up in every family to the God of our salvation, and his blessing descend and rest on all the members; purifying their hearts, supporting them under their trials, uniting them more and more to each other in the bonds of christian charity, and affording them the refreshing foretaste of that glorious state, in which the blessed God will be worshipped with the most profound adoration, and the sublimest strains of praise.

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FIRST WEEK.

SUNDAY MORNING.*

A PRAYER FOR THE PRESENCE OF GOD IN PUBLIC WORSHIP.

O most holy God, we are weak and sinful creatures, and could not presume to approach thee, hadst not thou revealed thyself a "God of mercy," in and through thy dear Son. Encouraged by thy gracious promises, and the mediation of our blessed Advocate, we humbly draw near to thee, "unworthy" as we are "of the least of all thy mercies."

Accept our thanksgivings, most gracious God, for all the means, and all the opportunities, thou hast afforded us for the salvation of our souls.

We bless thee, O Lord, for setting apart a day of holy rest. We stand in need of being frequently called away from the affairs of the present life: for we are too forgetful of the infinite concerns of the life to come.

We are bound to thank thee, not only for appointing, but also for "preserving" to us the day of rest: for it is through thy good providence

* Additional passages, applicable to the Holy Communion, are annexed to the prayers of this day. But it has been suggested to the author, by a venerable clergyman, that the family devotions of a Sacrament day should have a greater reference to this solemn ordinance. I have endeavoured to profit by this remark, and have, in this second edition, added two prayers, composed on the subject of the Lord's Supper. The first two of the occasional prayers.

that the sabbath is still observed, and thereby a season of instruction is secured to us.

With unfeigned thankfulness, O Father, would we acknowledge thy goodness to us, in renewing the opportunities of benefiting by this merciful institution, by the continuance of our health and strength. It has pleased thee, O Lord, to preserve us during the last night, and to bring us safely to the beginning of another sabbath; now, therefore, we beseech thee, to give us grace to improve the day to its religious purposes.

With shame we own, that we have suffered former opportunities of this kind to pass unimproved: but, O let it not be so to-day: instead of losing another sabbath, may we endeavour to redeem those which we have already lost: for we know not whether this may not be our last.

We are going to thy house, be mercifully pleased, O Lord, to favour us with thy gracious presence, and make us fully sensible of it, that we may see thy power and thy glory, as thy servants have seen them in the sanctuary.

Let us draw near to thee not only with our lips, but with our hearts also. Too often, alas! have we contented ourselves with the “form of godliness;” this day let us “worship thee in spirit and in truth.”

When we confess our sins, may we feel a “broken and contrite heart;” when we sing thy praise, may “all that is within us, bless thy holy name:” let true devotion accompany the words of prayer: and may we, through thy merciful regard to our petitions, draw down blessings upon our Queen, our country, our churches, our families, ourselves, *and all for whom we pray.*

Bless the instructions we may receive this day. Let "our hearts stand in awe of thy word." May we hear it likewise with thankfulness: blessing thee for its precepts as well as its promises.

Glory be to thy name, O Lord, for the "glad tidings of salvation," which thou hast sent unto us. Through the "tender mercy of our God," we are not standing at the foot of Mount Sinai, from whence the most awful sounds were heard; but "we are come to Mount Sion," where guilty sinners hear the name of Jesus, and are encouraged to approach God, by that atoning "blood which speaketh better things than the blood of Abel."

O suffer us not to be inattentive to thy voice. May we listen to it with all humility; may we treasure up thy gracious words in our hearts: and may their holy and happy influence be seen in our daily conversation.

Assist all thy servants, O Lord, who minister in holy things this day; and especially him who laboureth among us. May he be assisted by thy Holy Spirit, both in offering up the prayers of the congregation, and in dispensing thy word; and let thy blessing be upon all his labours.

Thus be thou present with all the messengers of our blessed Saviour. May they all be successful in endeavouring to gather and edify that flock which the "chief Shepherd purchased with his precious blood."*

* *The following addition for a Sacrament day may be introduced here.*

We humbly pray thee, to accompany all those who shall, this day, approach the table of our blessed Lord, to commemorate his great love to us. Whilst they are partaking of the ele-

These mercies for ourselves, and for others, we humbly ask in the name of our only Lord and Saviour, Jesus Christ, who taught us thus to pray :
Our Father, &c.

SUNDAY EVENING.

THANKSGIVING FOR THE MEANS OF GRACE.

O KING of glory, King of righteousness and peace, help us with all humility and reverence to "bow the knee" to thee. May we willingly and joyfully honour thee, and "acknowledge thee to be Lord," not only with our tongues, but by ever doing homage to thy commands and by a life devoted to thy service.

We would close this day of mercy, most blessed God, with praise and prayer. We thank thee for the opportunity given to us of attending to the "things which belong to our peace." We thank thee that we have heard that joyful sound of thy gospel; those "glad tidings" which proclaim "comfort to them who mourn, liberty to the captive, and the opening of the prison to them who are bound."

Let thy word, O Lord, "run and be glorified." "Let thy way be known upon earth, thy saving health among all nations." And may the "God

ments which represent his precious body and blood, may their hearts be deeply affected with the consideration of his cross and passion. May they remember their sins with true contrition of heart, and the love of that Redeemer, who shed his blood for their remission, with the most lively thankfulness. May they be enabled to feed, by faith, on him "who gave his flesh for the life of the world;" and may they return from his table with *hearts full of love to God, and good will towards men.*

of hope" fill those who hear the word of salvation, "with all joy and peace in believing."

We rejoice in the recollection of the numerous assemblies of christian worshippers that have been held this day, in different parts of the world. Ever do thou incline our hearts to pity those who neglect thine ordinances; but let us rejoice also, that there are multitudes who "know thy name," and fill thy courts with the voice of prayer and praise.

Blessed be thy name, for all the success that has attended the labours of thy ministers. We bless thee for every one whom thou hast turned from his evil ways, for every one whom thou hast comforted under affliction, and for every one whom thou hast made to advance in faith and holiness. We would join in thanksgivings with all those who this day have been sitting "under the tree of life with great delight," and have found its "fruit sweet to their taste."

And O, most gracious God, have mercy on all those, who, although they have heard thy word, still remain "in the bonds of iniquity." Let thy grace ever accompany the voice of thy ministering servants, that not one who hears their message may "put away from himself the word of God," and "adjudge himself unworthy of everlasting life."

And grant, O Lord, that we may be in the number of those, who "hear thy word, and keep it." Bless us with a capacity to remember what we hear; and "open our understanding that we may understand the scriptures."

O ever blessed God, instructor of the ignorant, purifier of the heart, by whose influence the

mists of error are dispersed, and the chains of sin are broken, give unto us not only the knowledge, but also "the love of the truth." Give effect to every successive opportunity of attending the house of God; that our "faith may be more and more strengthened," and that our "love" towards God, and to one another, may be "made to abound."*

Forgive, O merciful Lord, all the imperfections of our worship; neither in thy house, in the family, or in the closet, have we served thee as we ought. Forgive the worshippers; but let the worship, even though it is mixed with sin, find acceptance with thee, through the meritorious offering of Jesus Christ, our "Great High Priest."

And now may we be enabled to retire to rest, meditating on the blessed truths in which we have been instructed. O may they accompany us in "our going out, and coming in," at "our lying down," and "our rising up."

Into thy hands, O God of salvation, we commend ourselves; begging, that if we are raised to see the light of another day, we may enter on it deeply impressed with what we have heard

* *This addition for the evening of a Sacrament day may be introduced here.*

We thank thee, O Lord, for another opportunity of commemorating the love of Jesus Christ in dying for our sins. Help all those who have attended the table of our Lord, to keep the blessed Redeemer still in view; and enable them to walk henceforth as becometh the disciples of Jesus. May they go and shew forth that love to God and man, of which he hath set us so great an example in his death. Like those who have partaken of the instituted signs of his body and blood with truly penitent hearts, may they watch and pray against all sin; remembering what it "cost to redeem their souls." And may they long for, and be daily growing more meet for that nearer communion with *us, which thy saints shall enjoy in heaven.*

to-day, and seriously resolved, to take thy word, "as a light to our feet, and a lamp to our paths."

Now "to the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever." Amen.

Our Father, &c.

MONDAY MORNING.

FOR GRACE TO LIVE ACCORDING TO GOD'S WORD.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us, in Christ, with all spiritual blessings. Give us a thankful heart, O Lord, for thy mercy in looking upon sinful man, and for speaking to us by that "meek and lowly" Saviour, who never "breaketh the bruised reed, nor quencheth the smoking flax."

Although the sabbath is past, we would not forget what we owe to Thee for the day of rest. We have heard the "still small voice" of grace, speaking pardon and "peace through the blood of Jesus." O may thy words be engraven on our hearts!

And since thou not only proclaimest pardon to the guilty, but likewise callest us into thy service by this gentle voice, may we obey thy call. Deaf to all the allurements of sin and vanity, may we draw near to thee, and make an entire surrender of ourselves to thee.

O merciful God, pour into our hearts that obedient spirit which will lead us to regard thy commands, as well as thy promises, and to say: *with the most sincere desire of knowing every*

thing which thou requirest of us, "Speak, Lord, for thy servant heareth."

Suffer us not to rest satisfied with a partial regard to the truth; but may "our hearts be sound in thy statutes:" and may all our conduct this day prove, that we desire to be "sincere and without offence" in thy sight.

If any trial befall us, may we meet it as those whom "thy word hath quickened" to a life of faith and holiness. "Strengthen us, O Lord," by thy Holy Spirit, that we may keep ourselves "unspotted from the world," that we may "not walk after the flesh," and that "Satan may get no advantage over us."

We humbly pray to thee, O God of grace, in behalf of all those who heard the word of salvation yesterday. Suffer them not, most merciful Father, "to turn away from him who speaketh from heaven." Other voices will be heard this day; but O that mankind may perceive the danger of obeying any voice which contradicts thine. Preserve them from "giving heed to seducing spirits," and enable them to listen attentively to thy faithful word; for there is love even in its severest rebukes.

We bless thee, O Lord, for the labours of thy ministering servants; and we pray thee to give success to them. Let "none of their words fall to the ground." May multitudes, this day, be employed in reflecting on those things which were heard in thy house, and may thy Holy Spirit cause the seed of truth to sink deep into the heart, that it may produce abundant fruit in the life.

And now we pray thee, O Lord, to prepare

thy ministers for new services; and to direct them in the further prosecution of that great work to which thou hast called them.

Give thy blessing to them in their reading, in their private meditations, and in their pastoral visits. Ever bearing upon their hearts the welfare of their flocks, may they be always laying up something in store, for future opportunities of instruction.

And whilst thy ministers are endeavouring to lead us on towards heaven, O may we, and all for whom they labour, willingly follow, and be daily proceeding "from strength to strength."

And may the blessed company of those, who are walking in the path of thy commandments, be increased every sabbath day. O Lord, give thy word success, that new converts of all ranks, and all ages, may be "daily added to the church:" let "kings of the earth, and all people, princes, and all judges of the earth, young men and maidens, old men and children," join to "praise the name of the Lord."

Hear, O merciful Lord, our humble requests, and do thou, "who hast brought us safely to the beginning of this day," be pleased to keep us "in thy fear all the day long," and preserve us from all things that may be hurtful either to body or soul, for the sake of Jesus Christ, our Lord.

Our Father, &c.

MONDAY EVENING.

THAT WE MAY LIVE WITH ETERNITY IN VIEW.

O *BLESSED* Lord, who by thy good providence

thou hast safely preserved us to the close of another day, teach us to look forward to "the end of all things." We are admonished, by the silence of the present hour, to stand prepared for that night, when the noise of this busy world shall be heard no more.

Gracious God, let not that awful night overtake us before the great business of life is done; thou hast in great mercy to our souls given us a "day of salvation," O "let us not sleep as do others, but watch and be sober."

And "whatsoever our hand findeth to do," especially in the affairs of life eternal may we have grace to "do it with all our might, since there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going."

O Lord, how much reason have we to be humbled before thee, for our negligence in the great work of our salvation. On this day among others how seldom have we so much as thought of it, and when it has occurred to our minds, how faintly have we thought of it. And yet, how great an interest do we take in the affairs of the present life, and how vigorously do we pursue them. Forgive, O Lord, this "shameful" inconsistency. Well may we hide our heads, when we reflect how "careful and troubled we are about many things," and yet how little engaged about the "one thing needful."

O forgive and cure us of this folly. Let us not "be disquieted in vain." Let us not be always labouring "for that which satisfieth not." Teach us seriously to weigh that question of our Lord, "What shall it profit a man if he gain *the whole world*, and lose his own soul?"

What should we gain, even in the present life, "labouring only for the meat which perisheth?" What would all the world be to us without thee, O God? if we have nothing more than its uncertain treasures, and its short lived pleasures, we shall be poor and wretched. Thou only, O God, canst make us truly blessed, therefore to thee do we direct our eyes, and for thy favour will we humbly wait at thy footstool.

Let us not be numbered with the "men of this world, who have their portion in this life," but with those who "confessing themselves strangers and pilgrims on earth, are seeking a better country." Thou "forgivest their iniquities." Thou "purifiest their hearts." Thou "keepest them from the evil of the world." If thou "visitest their offences with the rod, yet thy loving-kindness thou takest not from them. All things are made to work together for their good;" and they are "filled with all joy and peace in believing." O Lord, remember us with the favour that thou bearest unto thy people: O visit us with thy salvation, that we may seek the good of thy chosen, that we may rejoice in the gladness of thy nation, and glory with thy inheritance.

And may the hope of having Thee for "our portion," O Lord, be more to us than all bodily comforts and refreshments. We bless Thee that we have "a place where to lay our heads," after the fatigues of the day. But doubly pleasant are these comforts to us, when they are sweetened by a sense of thy mercy. We have reason to be thankful for the hardest bed, on which we can lie down at peace with Thee.

Lead us all seriously to enquire, whether we

are in this blessed state. Suffer none of us to close our eyes in a false peace. May thy Holy Spirit work in our hearts true "repentance towards God, and faith in our Lord Jesus Christ;" that whether we live we may live unto the Lord, or whether we die we may die unto the Lord: so that living or dying we may be the Lord's, through Jesus Christ, our only Mediator, who taught us thus to pray,
Our Father, &c.

A

TUESDAY MORNING.

FOR THE BLESSING OF GOD UPON ALL OUR LAWFUL
UNDERTAKINGS.

O LORD our God, "who makest the outgoings of the morning and evening to praise thee," we draw near to thee with our "morning sacrifice" of praise and prayer. Be pleased to accept this offering at our hands through the mediation of our only Lord and Saviour Jesus Christ, in whose name we, who deserve to be "driven from thy presence," are encouraged to approach thee with humble confidence.

We not only begin another day, but we enter upon it in health, and are able, through thy goodness, to follow our respective vocations: for, O Lord, it is owing to thy mercy, that "man goeth forth to his work, and to his labour until the evening." We humbly ask thy blessing, O heavenly Father, before we go forth to our employments.

In "all our ways we would acknowledge Thee," and we beseech Thee to "direct our paths."

We would leave the "success" of our under-

takings to thee, O Lord, for we know not whether success would be good for us, therefore choose thou for us: for thou alone knowest what is best for us.

If it please Thee, "prosper thou the work of our hands." And O stand by us in the hour of prosperity, "lest our hearts be lifted up, and we forget the Lord our God." If it seem not good unto Thee to give success to our labours, enable us to say from the heart, "thy will be done." O Lord, let not the disappointment be the occasion of sin, and all will be well.

O let our hearts and hopes be fixed on "the good things, which thou hast prepared for them who love Thee," that our comfort and peace may not depend on any of the events of this changing world.

Thou hast not given thy servants any assurance of worldly prosperity, but "thou hast made with them an everlasting covenant, ordered in all things" that concern their spiritual welfare. In that covenant may we "principally" rejoice, when in prosperity; in that may we rest, in the hour of adversity; rejoicing in the "unsearchable riches of Christ," and perfectly contented with those treasures which the world can neither give nor take away.

We bless our divine Teacher for warning us to "take heed, lest at any time our hearts be overcharged with the cares of this life." Lord, we would not forget this admonition; we pray thee to give us grace to regard it in all the transactions of this day.

Let us not be added to the number of those, who a "*greediness of filthy lucre*" hath led into

“temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” While, therefore, O God, we are “diligent in business, incline thou our hearts unto thy testimonies, and not unto covetousness.”

Enable us so to manage all temporal affairs, as not to be enslaved by them. Make us, with respect to worldly occupations, moderate in our desires; that we may not take so much business upon ourselves as would distract our minds, and disqualify us for the duties and enjoyments of religion.

Should difficulties arise this day in our affairs, do thou be with us in them; making us willing to suffer any thing rather than obtain relief by dishonourable means. And let us not, in an hour of difficulty, depend on human wisdom alone; may we “call upon thee in the day of trouble,” and patiently wait thy direction, which thou hast promised to them who commit their way to thee.

O Lord, “let thy presence go with us;” there is no wisdom like thy wisdom; no power like thy power; and therefore, there is no dependence equal to that of “making the Lord our trust.” Thy providence is our best security against the craftiness and violence of wicked men. Under thy guidance the simple shall pass unhurt amidst those who seek to “make him their prey.”

O Lord, be thou our protector this day. And that we may hold forth to others a good example of a soul in pursuit of the “true riches,” may we look to Him who “became poor for us, that we through his poverty might be made rich.” His “*grace is sufficient for us.*” May we have “no

confidence in the flesh," but go forward "leaning upon" him, who is "able to save to the uttermost."

We humbly intreat thee, O Lord, to hear our petitions, which we sum up in the words which our Saviour taught us.

Our Father, &c.

TUESDAY EVENING.

A PRAYER FOR GOD'S PROTECTION.

Most gracious Lord, from thee "cometh every good and perfect gift." To thee we are indebted for all that makes the present life comfortable, and for all that secures to us the happiness of the life to come: with thee, therefore, would we begin and end every day.

Make us thankful for all the blessings which we have this day received at thy hands. How many "unknown" blessings have we probably received! Who but thyself can tell, how near we may have been to those evils from which we have been preserved! For, "lo, thou goest by us, and we see thee not: thou passest on also, but we perceive thee not."

But, O that we were duly thankful for our known mercies. Pardon our want of thankfulness: and accept our imperfect praises for the blessings we have received. "Thou dealest not with us after our sins, nor rewardest us according to our iniquities." We ought therefore to praise thee, not only for thy goodness, but also for thy patience: all our enjoyments are proofs of thy "long-suffering" towards sinners.

And now to whom can we look for preservation this night, but to Him who hath kept us during the day. "O thou preserver of men, except thou keep the city, the watchman waketh in vain."

O Lord, nothing but thy providential care over us can secure such frail creatures. We are quite unable to prevent many things that may render this night a night of great distress and trouble. Who but thee, O God, can guard us from pain, fear, or grief: evils that may assault the inhabitant, while the habitation is in perfect security; but all things are in thy hand. And "when thou givest quietness, who then can make trouble?"

To thy care, therefore, O gracious God, we humbly commend ourselves. Mercifully preserve us from the sons of violence, from devouring flames, from the "pestilence that walketh in darkness," from all distressing events, and all wicked beings, bodily or spiritual.

And O keep us from the greatest of all evils. Give us a holy fear of falling into "sin." O Lord, "in our flesh dwelleth no good thing." We are ready to "turn aside like a deceitful bow." Be graciously pleased to preserve us from doing that which is evil in thy sight. For, O Lord, however some may choose the secrecy of night for works of iniquity, let us remember, that the transgressor escapes not thine eye: "There is no darkness with thee."

Let the thought of thy omniscience, and thy hatred of all sin, never forsake us. Impress our souls with an habitual reverence of thine all-seeing eye, and fill them with that love to thy

name, which will cause us to "abhor the thing which is evil."

Bless unto us, O Lord, all the events of this night. Should it be a night of trial to any of us, let it be sanctified trial, if we pass the night, without trial, let our waking thoughts be thoughts of thankfulness, and our first enquiry be, "what shall we render to the Lord?"

What we have asked for ourselves, O Lord, we ask for others. We intreat thee to keep this neighbourhood in peace. Sanctify to those who dwell around us, as well as to ourselves, whatever this night may bring forth. We commend all our dear relations to thee. Guard them from evil, and especially from him who is called "the evil one."

O may we, and may all who are dear to us, retire to rest duly sensible of all our blessings, and especially of that greatest of all blessings, the gift of a Saviour.

Blessed, for ever blessed be the Lord, for that Redeemer, by whom guilty sinners are delivered from the darkness of error, sin, and misery, and are brought to enjoy the light of eternal life.

Blessing, and honour, glory, and power, be unto him who sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

WEDNESDAY MORNING.

FOR GOD'S GUIDANCE.

"BLESSED is the man," O Lord, "whom thou chooseth, and causet to approach unto thee." Vouchsafe unto us this mercy, we beseech thee

that we may be “satisfied with the goodness of thy house, even of thy holy temple.”

O gracious God, what more can we desire than to have a name and a place in thy house. O send the Spirit of thy Son into our hearts, that we may call thee Father. Let us not be seeking after the possessions, the honours, or the pleasures of the world; we beseech thee to “lift up the light of thy countenance upon us;” for without that, earthly abundance is poverty, and honour is as an empty sound. In the fulness of our sufficiency we shall be in straits, unless thou be our portion.

And dost thou, O Lord, condescend to speak as a Father to sinful dust and ashes? Dost thou offer to adopt those into thy family, who are “conceived in sin, and brought forth in iniquity?” O let our souls, and all that is within us, joyfully consent to thy terms, and “come out, and be separate” from every thing that would hold us from thee. And never, never may there be in our hearts so much as a thought of leaving our Father’s house.

Never suffer us to give that honour to another, which is due to Thee alone. How often, alas! have we been guilty of this folly. O Lord, we have “worshipped and served the creature more than the Creator:” but in many instances our idols have deceived us; thou, our faithful God, hast never disappointed the hopes of them who “make thy word their trust.” All thy promises are, in due time, faithfully performed; and in Thee thy people find a safe Guide, amidst intricate paths — a Supporter when they are *faint* — a Protector when assaulted — “a Com-

porter," when distressed—a "refuge" when pursued.

Whom then shall we desire to have for our guide and guard, but him, "who feedeth his flock like a shepherd?" Lead on then, blessed Lord, and give us grace to follow. Too long have we been "led astray" by our own "foolish and hurtful lusts;" but now we see whither they were carrying us. We yield ourselves, therefore, to thy guidance, fearful of taking one step, but as thou leadest us.

Conducted by thee, we shall go through the day safely, if not pleasantly. We may "suffer," but if we be kept from "sin," it will be a blessed day. We may not be exempted from trial, but if thou sanctify the trial, all will be well. And in the evening, should we have to look back on a day of tempest, we shall have cause to be thankful, that he was with us "whom the winds and the sea obey;" and through whose help the deep did not swallow us up."

Pity those, O Lord, who are still "as sheep going astray:" heavenly Shepherd, bring them home to thy fold: for there only we "find pasture," there only we are safe.

Let no one "hear thy voice" in vain. May dear relations, our friends, and our enemies, (we have any) hear thy blessed voice, and heed it. May he who was lifted up from the earth, draw all men unto him. To him may the lost ones seek, and find his rest glorious. Yea, let him be the "confidence of all the ends of the earth."

Let heaven and earth" praise our God for his many mercies; but 'especially for his in-

estimable love in the redemption of the world, by our Lord Jesus Christ; for the means of grace, and for the hope of glory.'

O 'give us that due sense of all thy mercies that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord,' who taught us thus to pray.

Our Father, &c.

WEDNESDAY EVENING.

FOR HUMILITY.

GREAT and holy God, how shall sinful dust and ashes come before thee! We are "transgressors from the womb." 'We have erred and strayed from thy ways like lost sheep, and there is no health in us.' May we feel the burthen of our sin when we draw near to thee, that we may "bow before the most high God" with unfeigned humility.

Thou art "the Lord God omnipotent;" we "are crushed before the moth." Thou "art from everlasting to everlasting;" we "are of yesterday, and know nothing." Our meanness alone ought to fill us with humility in thy presence. But, O gracious God, there is a still more affecting reason for our "lying in the dust" before thee: Thou hast "nourished and brought *us up as children*, and we have rebelled against

thee. Lord, thou knowest our foolishness, and our sins are not hidden from thee."

O thou holy and heart-searching God, grant that every one of us may know himself; and not only see himself to be a sinner, but feel within himself that grief and shame, which a sinner ought to feel.

Suffer us not to listen to any of those self-deceiving reasonings, by which men "cover their sins." What plea can we offer for pride, for impurity, or for anger? What shall we say in excuse for having loved this vain world so much, and thee so little? How extenuate the many transgressions into which we have fallen either in thought, word, or deed?

Let us humble ourselves before thee, acknowledging our sins with true contrition of heart, and beseeching thee to shew mercy to us on thine own terms. Let not one of us shew an unhumbled heart, by cavilling at the way in which it pleaseth thee to be merciful to the guilty: but may we, most gladly and most thankfully, seek to thee for that forgiveness, which thou holdest out to us through the mediation and sufferings of thy dear Son Jesus Christ.

We bless thee, O God of infinite compassion, for having "opened a fountain for sin and uncleanness." To that would we resort ere we retire to rest. We know that our lives are defiled by sin; but O "who can understand all his errors?" Conscious of many transgressions, and fearful that unobserved offences may have been committed, we flee to the cross of Jesus, and there, with an eye directed to him who "bore our sins" upon it, would we finish this day.

And we pray, O Lord, that not only when we are kneeling before thee, but at all times, we may be preserved from "thinking of ourselves more highly than we ought to think." May a just view of ourselves, as fallen creatures, be continually present to our minds; that in all our conduct towards Thee, O God, we may act like penitent sinners; and in our transactions with men, we may behave with "all lowliness and meekness:" as becometh those who stand in continual need of forgiveness.

And let no gifts, or talents, which thou hast bestowed on us, make us forget what we are in thy sight. Lord, when we recollect the use we have made of them, we have more reason to be filled with shame, than to be proud on the account of them. How little have they been employed to thy glory! What "unprofitable servants" are we, with all the gifts thou hast bestowed on us!

'And now, O Lord, grant unto us the spirit to think and do always such things as are right,' for we know, by experience, that we may be lifted up with pride, even though we see that we have nothing to be proud of. Therefore, O Lord, do thou give unto us a humble heart. Preserve us from all confidence in ourselves, and let us never forget that "in the Lord" alone "have we either righteousness or strength."

As helpless sinners, we commit our bodies and souls to thy care this night. We are both weak and unworthy of thy protection: but thou hast promised to hear those who pray in the name of thy Son. For the sake of him who shed his *blood for us*, pardon, O Lord, the sins of the day

past, and guard us from the evils of this night
Accept our thanks for the mercies we have received,
and hear the requests we further make to thee,
in the words which our Saviour taught us;
Our Father, &c.

THURSDAY MORNING.

THAT WE MAY MAKE THE BEST USE OF LIFE.

Most gracious and most glorious Lord, "Who is a God like unto thee!" almighty in power, and yet "abundant in mercy;" of purer eyes than to behold iniquity, and yet long-suffering towards sinners! All our endeavours to set forth thy glory must be weak and imperfect: but thou lookest to the heart, and wilt receive the praises of poor sinful mortals, who desire to give unto thee the "honour due unto thy name."

We desire to offer up our unfeigned thanks to Thee this morning, for all the blessings of the past night. The "sleep" with which we have been refreshed, the "light" of returning day, and "health" to use and enjoy it, are all thy gifts; and shall we receive these gifts, and forget to bless the bountiful giver? Be it far from us, O Lord.

Yet, O most gracious God, we must confess, that we have often overlooked thy goodness; and have forgotten to devote that life to thy service which thou hast mercifully supported. Let our past unthankfulness be forgiven, and 'sanctify us in body, soul, and spirit;' that we may henceforth employ our powers, in endeavouring to do

the will of that gracious Creator, who reneweth them from day to day.

We thank thee, "O Father of mercies," for thy holy word; by which we are taught how to walk and please thee, our God. We would take thy word this day as a "lamp unto our feet, and a light unto our path;" and do thou enable us faithfully to follow all its directions; that walking uprightly, we may walk surely, and go on our way rejoicing.

We humbly pray for grace to tread in the steps of our blessed Saviour. He hath shown us a pattern of faith, holiness, and love. May we receive out of his fulness such a measure of assistance as may be needful for us, in order that we may follow him faithfully. We are apt to go astray; but do thou preserve us, that we turn not away from our heavenly Guide. We are apt to be "weary in well doing;" oh, strengthen us by his grace. After his example, let it be our meat to do the will of our heavenly Father. And not only escape the grosser "pollutions of the world," but even "the appearance of evil."

Enable us, O Lord, to "walk by faith," that the objects of sense may not lead us aside from the path of truth. May we be steadfastly "looking at the things which are not seen;" and let us set our "affections upon things above," that we may neither fall into the snares which may lie in our way, nor sink under the burdens which we may be called to bear.

And, O Lord, let it not be enough for us to be kept from mispending life, but may we be *desirous of improving it well*. While we have

time, let us endeavour to “do good unto all men.” If this day thou appoint any “labour of love” for us to perform, O may we willingly undertake it, glad of an opportunity of imitating him who “lived and died for us.”

Walking thus, O Lord, by the light of thy holy word, we need not perplex ourselves about any thing which may happen to us this day. Thine eye is always on those who fear thee; and thou hast promised to make “all things work together for their good.” O God, be it unto thy servants according to thy word.

To thy gracious care we commit ourselves, our dear relations, and all for whom we are bound to pray. We pray for them, and for ourselves, that as we increase in years we may increase in “all the fruits of righteousness,” and thus become more and more “meet to be partakers of the inheritance of the saints in light” through Jesus Christ our Lord, in whose comprehensive words we further call upon thee, saying,

Our Father, &c.

THURSDAY EVENING.

FOR GRACE TO LIVE IN A STATE OF CONTINUAL
PREPARATION FOR DEATH.

“O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men!” We come before thee, O Lord, not only to thank Thee for what we have received, but likewise to ask for the continuation of thy mercies; for we are always “poor

and needy," and blessed be thy name, thou "art rich unto all who call upon Thee."

We thank Thee for our preservation by day. We thank Thee for the season of rest, and the means of enjoying this blessing. Enable us, O Lord, to use all our bodily comforts with a considerate and devout mind. Let us not lie down on our beds "like the brutes that perish," but with serious reflections and prayer; remembering that the time is coming, when we must lie down in the grave.

And, seeing that our "life is but a vapour," and we know not but that this night our "souls may be required of us," O give us all a serious concern to be in a state of real preparation for our last hour. We are often more attentive to things of inferior moment, than we are to this great duty. We secure our habitations, but we forget our souls! O forgive that folly which leads us to "take thought" only for that which is least worthy of our concern, and do thou make us "wise unto salvation."

"Grant to us repentance unto life;" that we may not only be afraid of the consequences of sin, but ashamed of its defilement, and weary of its burden.

And inasmuch as the sincerest and deepest repentance maketh no satisfaction for our offences, O what cause have we to bless thy holy name, for having provided an atoning sacrifice for us; even that "Lamb of God, which taketh away the sin of the world." On that great sacrifice, which our blessed Lord made of himself on the cross, would we ground all our hopes of *forgiveness*.

“Look, Lord, upon the face of thine anointed:” for his sake “blot out all our misdeeds.” We cannot “answer for one action in a thousand,” but the “blood of Jesus Christ cleanseth from all sin;” and thou hast said, “whosoever believeth in him, shall be saved; Lord, we believe, help our unbelief.” We will look to no one else for salvation. Help us with truly penitent hearts to commit our guilty souls into his hands; and there, in peace, may we leave what we entrust to him.

May we close this day in “charity,” as well as in “repentance” and “faith.” We pray Thee to forgive all those who may have done, or intended evil to us. Not knowing whether we shall ever return to any further dealings with mankind, enable us now to lie down in peace with all the world.

O that thus we all may conclude the day; we may “then lie down without fear:” whatever be the events of the night to others, it will be “well with us.” Should even the shadow of death surround us, we shall have no cause for alarm: for thou wilt be with us; our “light” in darkness, our “life” in death.

We now commend ourselves to thee, O Lord, blessing Thee for the privilege of being permitted to pray to Thee. We humbly intreat Thee to bless all whom we ought to remember in our prayers. We commend to Thee our dear relations at a distance from us. We commend also this neighbourhood to thy care.

To thee, Father of mercies, we particularly commend the children of affliction. O stand by the *beds of those who are “chastened with pain”*

—of those who are “wetting their couches with their tears,” and of those whose hearts are “meditating terror.” O look down in mercy upon departing souls: and take away the “bitterness of death,” by saying to the trembling heart, “I am thy salvation.”

Lord, accept and bless us, in and through thy dear Son, Jesus Christ, who taught us thus to pray,—Our Father, &c.

FRIDAY MORNING.

FOR THE MINISTERS OF GOD'S HOLY WORD.

HOLY and gracious Lord, though we are “unworthy of the least of all thy mercies,” still we find Thee rich in goodness towards us. “Thy mercies are new every morning.” We are restored to the light of another day, who might now have been numbered among the dead.

Nor are we the only partakers of thy goodness: “the earth is full of thy mercy, O Lord:” instead of visiting it with “the rod of judgment,” thou causest “thy rain to descend, and thy sun to arise, on the evil and the good, on the just and the unjust.”

But if thy patience and mercy are so manifest in these temporal blessings, O how much clearer do they appear in the means of salvation, which thou hast afforded us. “Like sheep we went astray; and never, never should we have returned to Thee, hadst thou left us to ourselves.

But thou didst in mercy look upon our low estate; thine eye saw, and pitied us; thou didst *send to us a Saviour*; yea, “God so loved

the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The living, the living, he shall praise thee." Let none of thy mercies be forgotten, but may we be especially thankful for the blessings of redemption.

We thank thee, O Lord, that the tidings of salvation have been sent to us; and we have cause to praise Thee for all the "means of grace." O that these means may be continued unto us, and be daily better improved by us.

We pray thee likewise, O Lord, to give more success to thy word, that the church which was purchased by the precious blood of Jesus, may "break forth on the right hand, and on the left."

And as thou art pleased to make use of human instruments in carrying on thy merciful designs to man, we pray that thy blessing may rest on them. To all the ministers of thy word let a portion of thy Spirit be granted, sufficient for the difficulties they may meet with, and the duties to which they may be called.

O thou who "holdest the seven stars in thy right hand," keep thy ministering servants from the corruptions that are in the world; that they may be "burning and shining lights" to the end of their course.

We pray thee, O Lord, to look in particular on such as are called to eminent stations in thy church. Direct them in the choice of persons to serve in the ministry. Give them all the discernment, and all the zeal, which is necessary to so important a trust: that none may obtain an

office in thy house who are destitute of the gifts and graces which thy service requires.

O preserve thy church from the intrusion of ignorant and ungodly men. Give us, O Lord, "pastors and teachers after thine own heart, who shall feed thy people with knowledge and understanding."

"Give the word, O Lord, that great may be the company of the preachers." Look with thy wonted compassion upon this sinful world: and while so many instruments of corruption and ruin are permitted to do mischief in it, send forth those who long and labour for the salvation of men.

And be graciously pleased, merciful Lord, to bless every part of the earth with such pastors. And prosper thou the labours of thy servants: that our adorable Redeemer may "see of the travail of his soul, and be satisfied;" and that the hands of thy ministers may be strengthened in the blessed work to which they are appointed.

We pray thee, O Lord, to be with those, who, from love to the souls of men, are now encountering all the hardships of foreign missions: comfort their hearts, and crown their endeavours with that success, which, to a soul devoted to Thee in this work, is one of the highest rewards.

And may we, by "receiving and walking in the truth," be the "joy and crown" of faithful ministers. May the blessed effects of thy word be evident in our tempers, in our pursuits, and in our conduct towards all men. Thus may we "shew forth the praises of Him who hath called *us out of darkness* into his marvellous light."

To the guidance and protection of thy providence, O Lord, we now commend ourselves, and all for whom we ought to pray, through Jesus Christ our Lord.

Our Father, &c.

FRIDAY EVENING.

A GENERAL PRAYER.

MERCIFUL God, our creator, preserver, and redeemer: thou art the fountain from which all our comforts flow; without Thee we are nothing but poverty and misery.

We have reason to take shame to ourselves for 'having often followed the devices and desires of our own hearts,' when they have been in opposition to thy will. O Lord, we would not attempt to palliate this folly and wickedness, but would, with unfeigned humility and contrition, cast ourselves entirely upon thy mercy, knowing that we are inexcusable.

Happy is it for us that thou art a God of mercy; for we are so 'far gone from righteousness,' as to have no hope but in the "riches of thy grace."

Everlasting thanks be to Thee for that blessed gospel which reveals a Mediator to us. We thank thee, O God, for the joyful tidings of a Redeemer, who "came into the world to save sinners." How "worthy of all acceptation is this faithful saying!" May we treasure it up in our hearts, and glorify Him "who of God is made unto us wisdom, righteousness, sanctification and redemption."

Father of mercies, what shall we render unto thee for making a way of escape for us lost and helpless sinners! O may we turn to it with that "broken and contrite heart," which we ought ever to feel. Though there is mercy with thee, let us still fear thee; and though thou blottest out our sins, yet let us remember them with sorrow of heart.

O gracious God, let not one of this family be a stranger to himself, or to Thee. May thy Holy Spirit convince every one of his own sin, that there may not be, in all this house, one who is not sensible of his need of that blessed Physician, who came down from heaven to cure the diseases of the soul, and to rescue us from death eternal.

Suffer us not, O Divine Teacher, to remain either ignorant or negligent of anything that relates to our everlasting welfare; but especially of that great salvation, which thou hast published in thy word, and art still proclaiming by the voice of thy ministers. May we know the "day of our visitation," that we may not perish with the blessed tidings of salvation sounding in our ears.

Good Lord, deliver us from all hypocrisy, as well as from a hardened conscience. May we attend to thy voice with the utmost simplicity of mind, surrendering our whole selves to Him, who saith, "My son, give me thy heart."

Enable us to live as thy faithful servants. Make us watchful over our own hearts: circumspect in all our conduct; and upright in all our intentions. Guard us in all temptations. Give us grace to improve our time,

and every other "talent," which thou hast committed to us.

We bless thy holy name for all the mercies of the day past, and we humbly request thy continued care and protection, to defend us from all the evils to which we may be exposed this night.

To thee we commend likewise every one for whom we ought to pray; especially, thy servant Victoria, our queen and all the royal family. We pray thee O Lord, to bless our country; and though our sins are very great, yet "turn not away thy mercy from us."

We pray Thee to have mercy on all men. Sanctify the afflictions of the afflicted. Enlighten the minds of those who are in spiritual darkness. And may they, "who are taken captive by Satan, be recovered out of his snares."

We commend all the ministers of thy word to Thee, and especially thy servant our pastor. Bless, O Lord, the labours of all those "who watch for souls," and add to the number of those who are faithful in this holy office.

We intreat Thee to bless all the inhabitants of the parish in which we dwell. Bless them, O Lord, in their civil callings, and in their families; but above all, bless them in their souls; that they may live in "fear of thy holy name," and in love and peace one with another. These mercies we ask in the name of Jesus Christ, our only advocate with the Father, who taught us thus to pray,

Our Father, &c.

SATURDAY MORNING.

FOR GRACE TO LIVE UNDER A DUE SENSE OF THE
MERCIES OF GOD.

ALMIGHTY God, who gavest us refreshing sleep whilst we lay on our beds, and hast enabled us to rise from them in health, we draw near to Thee with the sacrifice of praise and prayer. Like every thing else that is ours, it is unworthy of thy regard; but “deal with thy servants according to thy mercy;” and for the sake of that atoning sacrifice which Jesus our great high priest offered up, let the “lifting up of our hands” be acceptable in thy sight.

How many are there whose cry during the whole night hath been, “would God it were morning!” but to whom the returning light brings no relief, and who now are saying, “would God it were evening!” Who are we, O Lord, that thou shouldst put a difference between us and them? It “is not for our righteousness,” that we have been made to rest in peace, whilst distress of various kinds has kept many awake.

And now, O merciful Lord, while we consider how painfully the past night hath been spent by many, shall we not bless Thee, the giver of life, of ease, of sleep, and of every thing else which makes life comfortable! Yes, Lord, “our voice shalt thou hear in the morning.” We will begin the day with praise to Him, who hath given to us a night of mercy: “O praise the Lord, for his mercy endureth for ever.”

And may we not only “speak,” but “live” to *thy praise*. How many are our obligations to

live to thy glory; how are they continually increasing, by the hourly addition of new benefits! "What shall we render unto the Lord for all his mercies?"

But, O heavenly Father, great as our temporal blessings are, they are far exceeded by what thou hast done for our souls. Thou hast "opened a fountain for our sin and uncleanness." Thou hast raised up a deliverer, who is "mighty to save." We are guilty sinners, but thou hast appointed for us a "city of refuge." Through the "riches of thy grace," we have a "Priest," to make atonement for our sins; a "Physician," to heal our diseases; a "Shepherd," to protect and feed us; and a "Guide," to direct our feet into the way of peace.

O that the "multitude of thy mercies" to us may have a due influence on our hearts, our tempers, and our lives. Let the recollection of thy grace, most blessed God, abide with us through the day, and have a holy effect upon our minds; that while our hands are employed about the affairs of the present life, our hearts may not be improperly affected by them.

Enable us this, and every day, to "tread in the footsteps of thy flock;" like Enoch, may we "walk with God;" like David, may we "set the Lord always before us;" like Moses, may we "endure, as seeing him who is invisible." Thus let the day of life be spent; that when its evening shall come, we may end our day like meon, and say, "Lord, now let thy servant part in peace."

For this we earnestly beg thy grace; rejoicing that thou hast not only given us clear precepts,

and bright examples, but likewise hast promised to give thy Holy Spirit to them who ask thee for this blessing. Bestow, O Lord, this great blessing upon us; that we may obey the precepts, and imitate the examples, which thou hast set before us.

Leave us not to ourselves; for it is not the mere knowledge of our duty that will ensure the practice of it; through the depravity of our hearts, we are capable of disregarding every "precept" thou hast enforced, every "example" thou hast set before us, and every "mercy" that we have received.

O be present with us, therefore, every moment of the day. "Hold up our goings in thy paths, that our footsteps slip not." And enable us to be "faithful unto death, that we may obtain the crown of life," through Jesus Christ our Lord, who hath instructed us to pray to Thee in these words—Our Father, &c.

SATURDAY EVENING.

A GENERAL THANKSGIVING.

BLESSED Lord, who loadeest us daily with thy benefits, we conclude this week with an humble attempt to set forth thy praise. We would take a thankful review of thy providence, and adore the name of that God, of whose goodness, patience, and mercy, we are still living witnesses.

But where, O Lord, shall we begin, in recounting thy mercies? By thee were we formed: "Thou wast our hope when we hanged yet on *our mother's breast*;" by thee have we been holden

up ever since we were born. Through how many dangers we have been safely preserved is best known to Thee only, who knowest all things: we believe, however, that it is through our "having obtained help of the Lord," that "we continue to this day."

O Lord, when we consider to what evils we are exposed, and how little we have sought thy care, what reason have we to be filled with wonder and thankfulness, that we are yet "among the living! "It is of the Lord's mercies that we are not consumed."

O God of all grace, we need not go far back for proofs of thy patience; a review of this week only, will shew that thou art "long suffering towards us." Have we spent a single hour as we ought? With "shame and confusion of face," we acknowledge, that even in our best moments we are "not pure in thy sight."

Yet from such unworthy creatures thou wilt condescend to accept praise. Blessed be thy name, O Lord, for all the comforts we have severally enjoyed. To Thee we are indebted for our health, our strength, our peace, and our safety. If "death" hath not come into this house, if "evil tidings" have not been brought hither, if "disease" hath been kept away, or removed from us, it is wholly owing to thy gracious care. O may each member of this family recollect his personal mercies, temporal and spiritual. And may every one who hath partaken of the blessings of the family join heartily with thy servant, who is now offering up the thanksgivings of this house.

We look forward, O Lord, with pleasure to

the return of thy day, which is at hand; O may we live to see it! May we rise in health in the morning, to attend the service of thy house; thither may we go with willing feet, and there, looking round on the "multitude of thy mercies," may we lift up the voice of unfeigned thankfulness.

There may we bless Thee with our whole heart for every temporal favour shown to our family, our kindred, and our country. There also may we adore Thee for the richer blessings of redemption; for the "love of God;" for the "grace of our Lord Jesus Christ;" for the "communion of the Holy Ghost;" and for all the present and everlasting benefits, which flow to us "through the kindness and love of God our Saviour."

Blessed, for ever blessed be the Lord, that we have heard of that "name, at which every knee must bow." O let the name of Jesus be ever dear to us! Thanks be to Thee, O God of mercy, for sending thy word to *Britain*, and for casting our lot in this land of light, in which the truths of "the glorious gospel" are published.

O that we, and all the inhabitants of these kingdoms, may know and improve the "day of our visitation." May we set a due value on thy mercies, and attend "with all diligence" to the "things which belong to our peace."

We intreat thee, O Lord, to prepare us for the sabbath-day. May thy ministers be assisted in their office. We particularly pray for thy servant who ministereth to us in holy things. May he, and all thy messengers, speak the truth "*with all boldness*," with "*plainness*" of speech,

and with "tenderness" of heart. And may great effects follow the faithful administration of thy word and ordinances, in all those who attend them, O Lord, "Let thy word run, and be glorified," in the conversion of sinners, and the edification of thy church, through Jesus Christ, our only mediator and advocate. Amen.

Our Father, &c.

SECOND WEEK.

SUNDAY MORNING.

THANKSGIVING FOR THE LIGHT OF THE GOSPEL.

O THOU "who hearest prayer," graciously receive the humble petitions of thine unworthy servants. We would give glory to thy name for having caused the nations, who once sat in darkness, to see the light of the glorious gospel. *We* have great reason, O Lord, to praise Thee for this grace, for our forefathers were gentiles in the flesh, and not only "aliens from the commonwealth of Israel, but "strangers to the covenant of promise;" "having no hope, and without God in the world." But "through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, to guide our feet into the way of peace."

O that we may be duly sensible of thy mercy, in having that way pointed out to us. If thou *hadst not* revealed it to us, should we ever have

discovered it? O Lord, "the world, by wisdom, knew thee not." Adored be thy name, thou hast not left us to exclaim in wretched uncertainty, "wherewith shall we appear before the Lord?" But in thy great mercy thou hast "shewed us what is good for man," and how thou canst be "just, and yet the justifier of him, who believeth in Jesus."

And now, O Lord, since the way to the Father is revealed, grant that we, and all who shall hear thy word this day, may see the excellency of that way, and walk in it. Deliver us from all that false wisdom, which leads some to account the preaching of the cross, foolishness. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" and do thou keep us faithful unto the end.

Blessed be thy name for such pastors and teachers as hold forth "the truth as it is in Jesus." Be with them, O merciful Lord, according to thy gracious promise. Enable them faithfully and judiciously to point out that way of salvation, in which we may come with holy confidence to the throne of grace, and "obtain mercy." And may they preach thy word in the "spirit of love;" making him, who never "broke the bruised reed," their pattern as well as their subject.

And while thy servants are publishing the glorious truths of the gospel, O heavenly Father, accompany the word with the influence of thy Holy Spirit, that our "understandings may be *opened to understand the scriptures.*" May the

eyes of our mind be enlightened, that we may know what is the hope of thy calling, and what are the riches of the glory of thine inheritance in the saints.

And let not a cold and barren knowledge be the only effect of that instruction with which we are favoured. May our hearts be warmed by it; let it awaken in us every devout affection; that we may rejoice in the "glad tidings of salvation," although humbled at the sight of ourselves. May we see and believe in Jesus. May the remembrance of his name refresh our hearts. May his will be our law; his love our song; and the hope of seeing him in heaven, our principal joy on earth.

Lord grant that it may be thus with all who hear thy word this day. May all vain hopes, all false views, and all hardness of heart, fall before the truth.

We pray Thee to enable us to "worship Thee in spirit and in truth." May our hearts and our lips unite in honouring Thee. With the self abasement that becometh sinners, may we utter our confessions, our prayers, and our thanksgivings. In the same spirit may we hear thy word, and perform every act of worship in which we engage this day. And graciously vouchsafe, O Lord, to look down upon our weak and imperfect services, and grant the requests which we make both for ourselves and for others.

And may thy blessing so attend our waiting on Thee, that we may return from thy courts with an instructed and edified heart. May we bring religion home to our houses, that it may *be found there* as well as in the house of God.

So let it be with thy servants, O Lord, that we, on all occasions shewing forth the holy influence of thy truth, may at all times feel its heavenly consolations, through Jesus Christ our mediator and advocate, by whom we were taught thus to address thee,—Our Father, &c.

SUNDAY EVENING.

THAT WE MAY NOT REST SATISFIED WITH A FORM
OF GODLINESS.

O THOU “searcher of the heart,” with whom the mere service of the lips is of no avail, give unto us a sincere and serious mind in prayer. Remembering that thou canst not be deceived by false appearances, let us “worship Thee in spirit and in truth.”

Blessed be thy name for such a sense of religion as preserves us from neglecting thine ordinances; but seeing they may be attended by those whose hearts are set upon this world, we make it our earnest prayer to Thee, that we may not rest in the outward acts of religion.

May we not only read and hear thy word, but seriously consider the things which it declares to us. “As new born babes,” may we “desire the sincere milk of the word, that we may grow thereby,” and become “wise unto salvation.”

Let us not only call ourselves christians, but be christians indeed: fleeing to Christ as our “refuge, leaning on him as our “support,” living upon him daily as the “bread of life,” *and following him as our “leader.”* May we

y in his cross, and by it may the world be
ified to us, and we to the world.

Thus, O Lord of life, quicken us, that our reli-
a may not be a body without spirit. May we
only have "a name to live," but be indeed
ive unto God through Jesus Christ our Lord."

thy word assures us, that although we may
erstand all mysteries, and all knowledge, and
eak with the tongues of men and of angels,"
e have not charity, these gifts will profit us
ing.

Ve earnestly beseech Thee, therefore, to add
power of thy grace to the light of thy truth,
we may grow in faith and love; and being
newed by thy Holy Spirit" from day to day,
may become more and more "meet to be par-
ers of the inheritance of the saints in light."

Ve pray thee, most gracious Father, to look
er cy on the Christian world, and pour down
pirit of illumination on its churches; that
rance, pride, and false security, may be re-
ved far from them. May the simplicity and
er of thy gospel, as they were seen in its best
s, return again. "Return, we beseech thee, O
l of hosts: look down from heaven, and be
l, and visit this vine." Let showers of blessing
end on it, that there may be a revival of thy
k in all the churches, and that it may be
wn that thou art yet among us.

and may we of this house partake largely of
favour. Stir up every one of us to the dili-
t use of all those means, in which thou hast
ointed us to be found, in order to "grow in
e."

uffer us not, O Lord, to rest satisfied with

our present attainments in religion, but as those who are far from being perfect, may we "press" daily "towards the mark" that is before us.

O God of mercy, pardon the coldness of our hearts in thy service this day. We have need most earnestly and humbly to intreat thy forgiveness, even on account of our holiest employments. And, if even for our prayers and praises we have need to ask forgiveness, how much more for all our other actions! Enter not therefore into judgment with thy servants, O Lord, but look upon us and accept us in thy beloved Son, of whose mediation we are in continual need.

Mercifully protect us this night from all evil, and grant that we may see the light of another day in peace, through Jesus Christ our Lord.

Our Father, &c.

MONDAY MORNING.

THAT THE WORLD MAY NOT RENDER GOD'S WORD
INEFFECTUAL.

"God of the spirits of all flesh," let every day begin with Thee. We have had the privilege of waiting on Thee in thine house. And we desire to be thankful, that we were not suffered to waste that time in idleness or pleasure, which thou in mercy gavest us for the "work of our salvation."

But we must likewise implore thy forgiveness; for though we have reason to praise Thee for keeping us from profaning the sabbath, yet we may look back with shame on the manner in *which we performed* its duties. O how little was

there of that deep humiliation, with which our confessions ought to be uttered;—of that fervency, with which our prayers and praises ought to be offered: and of that solemn attention, with which thy word should be heard!

Yet, O gracious God, defective as all our services were, we hope and trust, that through the merits and intercession of thy dear Son, we were accepted in thine ordinances; and we bless thy holy name for having given us the opportunity of attending them.

But although the day of rest is over, and we must now be employed in the affairs of the present life, we are yet in thy sight, and ought to endeavour to approve ourselves to Thee, even in the common affairs of life.

We begin, therefore, this part of the week with supplication to Thee, O “God of all grace;” humbly beseeching Thee to make us so mindful of thy continual presence, that all our behaviour may serve to shew Thou art still “in our thoughts.”

Defend us, O Lord our God, while we are employed about the things of this life, from the hurtful influence which they may have on our minds. Mercifully regard thy frail creatures who have to encounter with the cares, the difficulties, the allurements of this present world: let them not overwhelm us, nor make us forgetful of those blessed truths which we so lately heard.

O Lord, we feel our weakness: we remember how we have been borne away by the crowd of temporal affairs, that have pressed on us as soon as the sabbath was over. Before the evening of another day has come, the serious and salutary

impressions that had been made upon us by thy word have almost been effaced. Sometimes we have lost almost the relish of those good things which we have tasted: and have been scarcely able to recollect the peace, the hope, and the joy, which we felt in the closet, and in the congregation.

O let it not be thus with us this day. In our most busy hours let us not lose a sense of thy presence, O God. Let the influence of thy holy word be forcible and abiding; having heard it, we are now called to shew forth the effect it should have on our hearts, and lives. O may it be manifest that we are endeavouring to practise, whilst we are out of thy house, the heavenly lessons which we received when we were within it.

And permit us, O Father of mercies, to petition for others, as well as for ourselves. We would feel for those thoughtless persons on whom the advantages of the day of rest are bestowed in vain. Have mercy, O Lord, on those who "set at nought all thy counsel," who are deaf even to the voice of mercy, even to the voice of "Jesus the mediator," and to the "blood of sprinkling, which speaketh better things than the blood of Abel." O thou, who canst enlighten the darkest mind, and soften the hardest heart, be merciful to all such, and give them to see and feel those weighty, those eternal truths, which it will be our salvation to regard, but our ruin to neglect.

And O let not those who may have given some attention to thy word, satisfy themselves with the *knowledge of the truth*. Let us be deeply con-

iced of the impossibility of being happy till
 r hearts are truly reconciled to thy will. May
 not only “know the truth, but may the truth
 like us free.” Break every “bond of ini-
 ity;” and enable us seriously to consider that
 but one chain hold us in the service of sin,
 e highest attainments in religious knowledge
 ll be of no avail.

Spirit of truth and love, do thou not only
 lighten our minds, but warm our hearts with
 ly fire. Make our will conformable to thy
 ll. Sanctify every affection of our hearts.
 t all our powers conspire to glorify our
 eator.

We ask these blessings in the name of that
 viour, who taught us to address Thee in these
 rds,—Our Father, &c.

MONDAY EVENING.

THANKSGIVING FOR MERCIES, TEMPORAL AND SPIRITUAL.

LORD God, to whom we are indebted for all
 r enjoyments, graciously vouchsafe to hear us
 ile we acknowledge them. From Thee we
 eive all that renders the day pleasant, and
 e night peaceful. Thou didst bestow on us
 e cheerful light of day for our necessary em-
 oyments, and thou hast now brought on the
 llness of the night that we may be at rest,
 d that our wearied nature may be refreshed
 th sleep.

We thank thee, O Lord, for the provisions
 ich *thou hast* made for our bodies; but we

have greater mercies than these to acknowledge. Thou hast provided us with the means of "walking with God" by day, and of "lying down in peace" when our labours are over. O that every one of us may be blessed with that knowledge of Thee, as a "God of grace," which thy faithful servants enjoy, and which makes them humble and thankful for the common comforts of life.

As "we sinned and came short of the glory of God" we rendered ourselves deserving of thy wrath and indignation; nor had we any power in ourselves to prevent our punishment. But although "thou art of purer eyes than to behold iniquity," thou didst not turn away thy face from our wretchedness. Thou didst pity our ruined race, and seeing that "we were without strength," thou "didst lay help upon one," who was "mighty to save." We bless thee for sending thy dear Son into the world, by whom thou couldst, consistently with thy truth and righteousness, "reconcile us unto thyself," and be at once "just, and yet the justifier of" penitent and believing sinners.

We would remember, in the use and enjoyment of all our bodily comforts, that we are "sinful creatures." We would not forget that there is not a single blessing which we have not "forfeited" by our disobedience. We would humbly and thankfully recollect the channel through which we receive all our blessings, and that they are restored through the compassionate mediation of Him who was "slain to take away the sin of the world." The "health," we have *enjoyed this day*, the "food" with which our

le has been spread, the "sleep" we hope for night, and all that renders life comfortable, owe to divine grace.

and if for these enjoyments, we are bound to ng of thy mercy," how much more for the er blessings of that redemption which we ain through the blood of Jesus! O Lord, we e no words that will fully express our obliga-s to Thee for these mercies. Here "thou art lted above all blessing and praise." But we endeavour to "sing thy praise" with all our ers; and thy grace shall be the subject of thanksgiving.

and now, O Lord, since thou art willing to art unto us spiritual and everlasting blessings, e us wisdom and grace to seek unto thee for n. May we be more desirous of these than he comforts of the present life; yea so may learn to estimate "the things that belong to peace, as to count all things but loss, for the ellency of the knowledge of Christ Jesus our d."

blessed be thy holy name for offering these ater mercies to us, "without money, and out price." Praised be thy holy Name for laring that "whosoever will, may come, and e of the water of life freely." Encouraged by . gracious invitation, so suited to our "low te," we joyfully embrace the promised mercies. ouchsafe unto us, most gracious God, the lon of all our sins. Grant unto us the it of true repentance, that we may feel that ly sorrow which becometh those who have sgressed thy laws. Sanctify us in "spirit, soul, and body." And if it please thee,

may we be favoured with a comfortable persuasion of our being in a state of reconciliation with thee; that our days may be brightened by faith and hope, that in our temporal enjoyments we may taste thy love, and that we may be preserved from all those distressing thoughts, to which a consciousness of sin renders us liable.

Gracious God, may every one of us feel an earnest desire to be of thy family. May every one of us be enabled to lie down in the "spirit of adoption;" committing himself to thee as a child into the hands of a father. This is a privilege, O Lord, with which thou condescendest to honour thy servants. Help us to "put away" every thing that may prevent our enjoyment of it, and enable us to "walk as obedient children."

Forgive, O Lord, whatever has been inconsistent with that character in our behaviour this day. Pity and pardon us, O most gracious Father, and be mercifully pleased still to visit us with thy favour, and grant us a peaceful and refreshing night. And if we have another day given to us, may we endeavour to walk like those whom thou hast redeemed and sanctified.

These great blessings we implore at thy merciful hands, in the name of thy dear Son, our only Advocate, who condescended to teach us thus to pray,—Our Father, &c.

TUESDAY MORNING.

A GENERAL PRAYER.

O "FATHER of mercies," to whom the guilty must look for "pardon," the necessitous must seek for "supplies," and the sufferer must come for "support," we direct our eyes to thee this morning; praying thee to be "about our path," as thou hast been "about our bed."

O Lord, give us that "wisdom which is profitable to direct" us in our course. Take away from us all blindness of mind. Let not "a deceived heart turn us aside;" but may we walk by the light of thy word, till thou shalt call us to enjoy the clearer light of heaven.

We desire not only to see the truth, but to love it also. Lord, give unto us that "hungering and thirsting after righteousness," which thou hast promised to satisfy. We would be found always sitting at the feet of our Saviour, that we may know how we ought "to walk and please God."

And may we so learn of Him, that our "profit may appear unto all men," on every occasion. If we are in prosperity, may we be sober and thankful. If we are in adversity, enable us to be patient and submissive. If we are threatened with any evil, enable us to look to God as our refuge. If we are called to suffer for Christ's sake, may we be thankful that we do not "suffer as evil doers." If reproached, may we be meek; if poor and afflicted, may we be contented and resigned. In all circumstances, vouchsafe unto us the aid of thy Holy Spirit, that we

may not only "endure" temptation, but also show by our behaviour under it "what great things" thy grace "hath done for us."

We beseech thee, O Lord, to enable us to "glorify thy name" by the exemplary discharge of social duties. As a household, may we "love as brethren;" may we be ready to "bear one another's burdens, and so fulfil the law of Christ." May we "walk in love," also, towards all with whom we have any intercourse; neither forgetting what is due to those who deserve good at our hands; nor failing to show the meekness and gentleness of Christ towards those who may offend us.

May we not only avoid giving any offence to others, but be desirous likewise of doing good to them; ever ready to confer benefits, whether we ourselves receive them or not. Incline our hearts to "devise liberal things," O Lord, for it is "by liberal things we stand."

Hear our humble requests, O Lord, for others as well as for ourselves. May the "Church of the living God" flourish in the earth. May sound doctrine be heard from her pulpits; holy living be seen among her members; peace be within her walls; and success attend the labours of all those who are employed in her service.

We pray thee, O Lord, to visit with thy favour all places of public education; and especially, the universities of this land. May they be nurseries of piety, as well as of science; that they who are educated in them, may become blessings to their country, in the stations to which thy providence may appoint them.

Be gracious, O Father of mercies, to all who

I want, or any other kind of affliction : may sorrows bring their sins to remembrance ; they remember their sins with true contrition of heart ; and “ in the multitude of their sorrows within them, may thy comforts delight their souls.”

Let the “ light of thy countenance be lifted up.” O God of grace, on all those who are “ sitting in darkness.” Turn all those, O Lord, who are going forward in the “ broad road which leadeth to destruction.” O that they may “ think upon their ways, and turn their feet unto thy testimonies.” Be graciously pleased to recover those who have gone back in the Christian course ; give unto us the wisdom to take warning by their example.

O Lord “ strengthen us ; uphold us this day with the right hand of thy righteousness ;” that we may not only be “ kept from falling,” but we may go from grace to grace, and from strength to strength,” in the way of our duty. We humbly beseech thee to give thy blessing to all our labours. And while our hands are engaged in the affairs of this life, preserve thou our hearts from being too much taken up with the world. O endue us with grace to follow our daily employments with a heavenly mind. These requests we humbly present in the Name of our only Mediator and Advocate, “ Christ Jesus the righteous,” in whose comprehensive merits we further address thee, saying, Our Father, &c.

TUESDAY EVENING.

FOR FORGIVENESS.

O most gracious God, "be merciful to us sinners." With such a prayer does it become fallen creatures to appear before thee; and blessed be thy Name, it is a prayer which if it come from the heart, thou never wilt reject.

O that every one of us may see how much this prayer becomes a fallen creature. Do thou affect our minds with such a sense of the guilt of our sins, as shall lead us, with true contrition of heart, to sue for a full and free forgiveness. We can offer no excuse for sin; we can make no satisfaction for it; we are debtors who "have nothing to pay;" O Lord do thou "frankly forgive us."

Blessed be thy name that "there is mercy with thee"—that there is mercy "for us," if we seek it in thine own appointed way. Thou teachest us to seek for it, in and through the mediation of thy dear Son. And God forbid, that through pride of heart, we should "stumble at that stone," which thou "hast laid in Zion, for a Foundation."

We flee to him as our only hope, who was set at nought. We apply to him as our intercessor before God, who was condemned at the bar of Pontius Pilate. Into his hands we commit our everlasting interests; and we bless the God of all grace, that we have such an "advocate with the Father," as "Jesus Christ the righteous."

But grant, O Lord, that while we rely on his *intercession*, for the remission of our past sins,

ay ever remember, that he came to "renew
to holiness," as well as to take away our

O let us feel the sanctifying influence of
grace, which makes the pardoned offender
of his former ways, and fills his heart
the most earnest desires of "sinning no
."

e bless thee, O God of mercy, for the many
rations thou hast made in thy word, of thy
igness to "pass by the transgressions" of
who return to thee. On these declarations
we rest in peace; and trust in him who saves
oul from death, to be our support under all
or evils. For although thou pardonest our
ities, yet it may seem good unto thee not
empt us from trials. O suffer us not when
r them, to "cast away our confidence."
is listen to thy rebukes, but enable us still
ly on thy mercy, and to derive comfort from
promises.

id inasmuch as our troubles often proceed
our own folly or negligence, "instruct us,
od, and teach us in the way in which thou
dest have us to go," that we may not bring
lves into difficulties. May we be always
ng for thy guidance with simplicity of heart;
with alacrity, obey the first intimations of
will.

t there be no want of teachableness in us
respect to any part of our duty. May the
age of our hearts be always, "Lord, what
dest thou have us to do?" Deliver us from
; obstinacy, and prejudice. May we be
to receive instruction from our Christian

brethren. May we be patient of reproof, and thankful for godly counsel.

We bless thy holy Name, if thou hast made us truly desirous of thus framing our hopes and conduct according to thy holy word. And we intreat thee to have mercy on all those, whose ignorance, whom pride, and stubbornness of heart keep yet far from thee.

O Lord, if there be any reason to believe that we are not in such a state, it is to thy power over our hearts that we must ascribe the difference. Let not what grace hath done for us make us forget what we are by nature. Here we will raise an Ebenezer; and recollecting thy blessings we have received this and every day of our lives, and how unworthy we are of them all, we will write upon it, "Not unto us, O Lord, not unto us, but to thy name be the praise."

Preserve us this night, O Lord, from all evil, and may we be raised up from our beds in the morning, to praise thee for new mercies bestowed on us, through the intercession of thy dear Son our Lord, who taught us thus to call upon thy name,—Our Father, &c.

WEDNESDAY MORNING.

THAT WE MAY NOT BE LEFT TO OURSELVES.

ALMIGHTY God, we humbly intreat thee, to look down upon us thy unworthy creatures, whom thou hast repeatedly preserved from evil.

We thank Thee for guarding and refreshing us during the past night, and for bringing us safe to the beginning of this day. But, O Lord

stand in need of thy care over us still; for we are too weak to be left to ourselves. It was thy hand which raised us up from the bed; and we need that hand to lead us all through this day, that we may be kept from falling. Lead thou up our goings in thy paths, that our feet slip not."

Wherever we are, be thou with us as a "God of grace." Let us do nothing that would pro-

ceed Thee to depart from us. The light that is then be in us will be darkness, and our strength will be gone. O lead us all in that narrow way," in which thy presence is obtained and enjoyed; and whenever we are tempted to depart aside from it, either to the right hand or to the left, let us hear thy gracious voice saying to

"This is the way, walk ye in it;" and grant we may be obedient to it.

Thou "Keeper of Israel," who hast apprised us of the designs and the devices of Satan, suffer not this adversary to seduce us from the path of duty. Guard every sense and every faculty of our nature, that they may not become inlets for temptations. Let the fear of our God abide powerfully in our hearts, regulating the use of our eyes, our ears, our tongues, our

and all our mental as well as bodily faculties, that "our enemy may not get an advantage over us" by the forbidden use of them.

May thy good Spirit cause us to "walk humbly with God" this day. And, forasmuch as we are prone to goeth before a fall," keep us "low in our own eyes," that we may stand: for though the confusion of face, belongeth to us," we are naturally inclined by nature to pride. O let us

be frequently looking back on the days of ignorance; that we may be reminded of what we are in ourselves, and that if there be "any good thing in our hearts towards the Lord our God," we may give the glory to him to whom it is due, and say, "this hath God wrought."

We would live hour by hour in this humble sense of our being indebted to thee, O Lord, for all we have, and all we hope for. May we undertake every thing under a sense of our weakness; not confiding in our powers, but in thy grace, which is alone "sufficient for us:" for O Lord, "when we are thus weak in ourselves, we are strong in Thee."

"In thy strength would we go forth" this morning; however difficult the duties of this day may be, thou canst enable us to discharge them. The things that may befall us may require strong faith, great patience, great zeal, or self-denial: but thou canst impart to us "grace sufficient" for all these things. O look upon our spiritual as well as upon our temporal wants, and make us to know that thy power and mercy is as great as our necessities.

We humbly beg, O Lord, that we may partake of the "joys of thy salvation." Though we see not Jesus with our bodily eyes, yet may we love him; and, believing in him, may we "rejoice with joy unspeakable, and full of glory." But should we be afflicted with melancholy thoughts, do thou sanctify the trial, that in the end it may produce a good effect upon us. The pleasures as well as the power of religion are thy gifts; let us look to thee for them, and acknowledge *thy mercy in the enjoyment of them.*

Finally, O Lord, we pray thee to give us more and more of thy grace, that we may live more devoted to thy will, that we may better employ our time, and our talents, and that we may more effectually shew forth the "praises of him who hath called us out of darkness into his marvelous light."

Hear, O merciful God, and answer, for the sake of our blessed Mediator and Advocate.

Our Father, &c.

WEDNESDAY EVENING.

FOR A TRUE CONVERSION OF THE HEART TO GOD.

GLORIOUS God, what are we that we should presume to lift up our eyes unto thee! We have gone astray like lost sheep." We have broken thy laws, notwithstanding they are "holy, just, and good." We have forgotten the Lord our Maker and our Benefactor. Yet "there is mercy with thee," the sinner has an "Advocate with the Father;" and if he desire to return to God, the way is open.

How justly mightest thou indeed have given up to the lusts of our own hearts. Justly mightest thou leave us without any other help or comfort, than this vain and empty world could afford. But though "sin aboundeth, thy grace aboundeth much more." When we apply to thee for help, thou dost not send us back to our sins, but "receivest us graciously: thine anger turned away, and thou comfortest us."

And now, O most merciful Lord, "what manner of love is this!" Shall not we, thy poor

sinful creatures, be filled with wonder and thankfulness for such abundant grace! Praised be that power, which brings back the wandering sinner to God: adored be that wisdom, which devised a method of salvation by which he could be received again into the favour of his Creator: O God, we praise thee for all thy gifts, but more especially for the "unspeakable gift" of that Saviour who "came to seek and to save that which was lost." We pray that all those who are still "as sheep going astray," may be recovered to God, and enabled to "abide in Christ" unto the end. And grant, O Lord, that every one of this house may be partakers of that grace, which brings the vagrant and perishing sinner home to God. O suffer none of us to be deceived by "the pleasures of sin, which are but for a season." Let none rest satisfied with what this world will do for them, but let them know that "better is a little with the fear of the Lord, than great treasures" without it.

And may those of us whom thou hast brought into thy fold, so remember the madness and misery of sin, as to be afraid of being again entangled in its "snares." Let us duly consider, that though we may be recovered to a deep sense of religion, we are yet frail creatures. O let that power which brought us home to our Father's house, keep us there. And may we "watch" as well as "pray, that we enter not into temptation."

Teach us so to remember the errors of our former ignorant state, as no more to mistake "evil for good nor light for darkness." May *we not have to learn again, that forbidden plea-*

sure has a sting: let it be enough for us, to have already felt it. May our souls refuse to taste of sinful joys; remembering, that although there may be a momentary sweetness in them, they leave behind them great bitterness, and enduring pain.

We pray thee, to increase in us a desire after better pleasures than those of the world. Let not that "hungering and thirsting after righteousness," which thy Holy Spirit excites in the soul, ever abate. And may we be so satisfied with the blessings which thy word sets before us, as to feel no inordinate desire after other things.

But thou hast taught us to be concerned for the welfare of others as well as ourselves; we therefore humbly pray thee, to look with thy wonted compassion on all those who are still "as sheep going astray;" that they may "return to the shepherd and bishop of their souls."

Forgive us, O Lord, for having this day so little felt our obligations to love and serve thee. Yet although we are at best but "unprofitable servants," thou art from day to day pouring down thy blessings upon us; and encouraging us by thy providential goodness, as well as by the declarations of thy word, to commit ourselves to thy care: which we do this night, O Lord, in the name of that blessed Saviour, through whose mediation we hope, unworthy as we are, to find acceptance with Thee.

Our Father, &c.

THURSDAY MORNING.

GENERAL THANKSGIVING.

GREAT and holy God, when we approach thee, even with the tribute of praise, we would remember that we can add nothing to Thee; but we ought to acknowledge thy perfections; and we take pleasure in ascribing all power, wisdom, holiness, and goodness, to Thee, our gracious Creator.

O thou who condescendest to receive praise from unworthy creatures, be pleased to accept our thanksgivings. We glorify Thee for all thy mercies, but especially for the blessings, which thou hast given us in our Lord and Saviour Jesus Christ; in whom, thou hast revealed thyself “rich in mercy to all who call upon Thee.”

Lord, what is man that thy beloved Son should take upon him the nature, the sins, and the sorrows of this frail worm; we would be thankful for all that he did: for the doctrine he taught; the example that he set us; and the sacrifice that he made of himself for our sakes on the cross. We bless Thee for his resurrection, for his ascension, for his sending down the Holy Ghost, and appointing a standing ministry in his church.

And while, O Lord, we thankfully recount these things, we pray that we may make such a devout and useful application of them to ourselves, as shall fulfil the purposes for which they are made known to us. May we draw comfort *from our Saviour's doctrine.* May we copy his *life, and live by his death.* May we “rise with

him" now in holiness; and, in due time, ascend after him into the world of glory; and till that blessed hour shall come, may we be living a "life of" habitual "faith in the Son of God, who loved us, and gave himself for us."

May the name of our God be for ever adored, for sending the "gospel of peace" into these lands. Blessed be thy name for its holy precepts; its instructive examples; and its exceeding "great and precious promises." O that as it hath pleased Thee to afford us this heavenly light, we may walk by it from day to day.

We thank Thee for the comfortable prospects, which the holy scriptures give of a future state. Let us rejoice in the hope, which all true christians have, of "being with Christ, and of beholding his glory." May we be increasing daily in longing desires after this blissful state, and endeavour to become more meet for it every day.

In calling thy mercies to mind, let us not forget, that we have many temporal blessings to acknowledge. Of these comforts we enjoy more than we deserve; of afflictions we suffer less than we deserve. Accept then, O most gracious Lord, our thanks for all the health, and strength, and peace, with which thou hast visited this house. And if to these temporal enjoyments thou hast added to any one the blessing of a sanctified heart, how much will our gratitude be increased! O let every one seek after that prime blessing, which teaches us how to value every other favour.

[Bless these children, O our God, with thy grace. Incline their hearts to "seek thee early." *Keep them from being seduced by the things*

of this world. May they perceive the littleness of its great things; the poverty of what appears rich; and the poison that is mixed with many of its pleasures.*]

Bless our servants; may they be thankful, that in thy good providence they are placed in a family which calls upon thy name. And may they so improve this and every other religious advantage, as to shew that they are faithful servants of our Lord Jesus Christ.

Keep us all this day, O Lord, endeavouring, in our several vocations, to serve Thee with simplicity and singleness of heart; "neither slothful in business, nor overcharged with the cares of this world." May we "set the Lord always before us," and daily rejoice in the prospect of that blessed state, in which those who "die in the Lord, shall rest from" all "their labours," through the merit of Jesus Christ our Lord. Hear us, we beseech thee, O Lord, in the words with which thy blessed Son taught us to approach the throne of grace.

Our Father, &c.

THURSDAY EVENING.

FOR STEADFASTNESS IN RELIGION.

How manifold are thy mercies, most good and gracious God! Accept, we beseech Thee, our thanksgivings for all the blessings which we have received this day.

Great and many are the blessings of the pre-

* *This sentence to be used only when there are children in the family.*

sent life which thy bountiful hand hath bestowed : but these are but a "part of thy ways" of mercy : to these comforts thou hast added that nestimable blessing, the light of the "glorious gospel." We thank Thee, gracious Lord, for the revelation of thy mercy in Christ Jesus, through whom, all our sins and all our unrighteousness may be forgiven, our hearts sanctified, and made to "rejoice in God, all the day long."

O give us to "receive thy word, with all readiness of mind;" and may we know it to be the "power of God to our salvation." May we not only assent to the truth, but be determined by it. Never let us be "ashamed of Christ or his words." Whether condemned or approved by men, may we "stand fast in the Lord," and "cleave to him with full purpose of heart."

Guard us, O Lord, against the snares of those who "lie in wait to deceive." Let no false light lead us astray. Let not our "minds be corrupted from the simplicity which is in Christ."

Most gracious God, what a mercy ought we to account it, if the love of this present world, which is so natural to us, hath not plunged us into those "foolish" and "hurtful lusts which drown men in destruction and perdition." O let the hand which hath hitherto preserved us still defend us.

And that we may be delivered from that "double-mindedness" which is the sin and misery of unstable souls, cause us to "drink deep of the river of thy pleasures." Let thy word be sweeter to us than honey or the honey-comb." May we rejoice in it as "more to be desired than gold." Increase in us, O Lord, that hunger

and thirst thou hast promised to satisfy. Let "thy loving-kindness be better to us than life;" and may we be so "abundantly satisfied with the goodness of thy house," as to have no wish to be any where else, nor any desire for what is to be found out of it.

O how much do we need the continual influence of thy Holy Spirit, to keep alive in us these spiritual desires. We beseech Thee to give this grace day by day. Grant us 'the spirit of power, and of love, and of a sound mind.' Keep us devoutly attentive to the "great things of thy law." Keep alive our concern "to be found of Christ in peace," when he shall come to call us hence. And stir us up to more diligence in that great work of salvation, in which we have never yet been so much in earnest as we ought.

O Lord, we need not declare to thee what we have been this day; "thou knowest our foolishness, and our faults are not hidden from Thee." Thou knowest how much of God, and how much of the world, there hath been in our hearts; O that *we* may but know it, and be affected as we ought to be, to perceive that nature is so strong, and grace is so weak in us!

But though small is the effect of all that thou hast taught us, in comparison of what it ought to be, yet thou continuest still to preserve and bless us. This night we confess our own unfruitfulness, and thine abundant and undeserved goodness to us. Let us wonder and adore.

O God of infinite patience and mercy, we commend ourselves, and all we are bound to *pray for*, to Thee this night: beseeching Thee to

forgive us, and accept us, for the sake of thy dear Son, our Lord, who instructed us thus to pray,—Our Father, &c.

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FRIDAY MORNING.

FOR FAITH AND ITS FRUITS.

O “God our refuge and our strength,” by whose providence our natural life is preserved, and by whose grace we obtain life eternal; look down upon this family, now assembled to acknowledge thy gracious care over us during the last night, and to pray for thy blessing upon us through the day.

May we lift up our hearts to Thee in faith and hope, as unto one who will assuredly hear the prayers of those who come to Thee in the name of thy dear Son. When we ask for blessings, do thou “look upon the face of thine anointed,” and for his sake, hear, and forgive, and answer thy servants.

We bless Thee for the many encouraging words which thou hast uttered for the comfort of those who have seen the “exceeding sinfulness of sin.” “O God of hope, fill us with all joy and peace in believing” them.

Enable us to exercise a full confidence in thy power and grace. “Lord, we believe; help our unbelief.” Let not our unbelief keep us from “coming to Jesus,” and obtaining that rest which he promises to the weary and heavy-laden. We would approach Thee with a truly “contrite heart,” but suffer us not to doubt of Christ’s being able and willing “to save to the utter-

most." Our sins, alas! have "abounded;" but thy "grace hath much more abounded;" may we rejoice in this from day to day.

But never let us abuse the "riches of thy grace." Art thou able to destroy, and yet willing to save? O let thy mercies constrain us to "present ourselves a living sacrifice to thee." May we henceforth live, O Lord, as those, who are "not their own," but thine.

Look in mercy upon us now going forth to our several vocations. May we be so taught to know "what is good for us," as to be thankful that we have an employment. Let us never resist that appointment of thine, which obliges man to be found in some lawful calling. May we enter upon the business we have to do with cheerfulness, and pursue it with diligence. Vouchsafe us, O Lord, the blessings which generally attend diligence; but save us from the snares of that prosperity, with which it is sometimes followed.

Suffer us not, O Lord, to forget where we are. May we remember that we are in a wicked and ensnaring world, that we may stand on our guard. And do thou, O Lord, "keep us from the evil that is in it." May "Christ reign in our hearts, by faith," that through him we may "overcome the world."

And O that we may "live as the servants of Christ," as long as we continue here. May we shew by our conduct, that "we are seeking a better country, even a heavenly." Let not the men of the world see thy professed disciples pursuing the perishing things of this life, as ~~men~~ *eagerly as themselves.*

Enable us to live daily in the exercise of christian tempers; not only "rendering unto all what is due" to them, but endeavouring, while we "have time, to do good unto all men."

O that we may learn, "whatsoever state we are in therewith to be content." Let those who rule in this house, and those who serve in it, obtain grace to perform their respective duties with cheerfulness and fidelity. And may we "live in love one towards another." Let thy fear dwell in every heart; that every one may keep his place, and be happy and useful in it.

May it please thee, O Lord, to have mercy upon all men. "Give the queen thy judgments, O Lord." 'Endue thy ministers with righteousness.' Let thy light and thy truth spread every where. Preserve the prosperous from forgetting God; keep the afflicted from sinking under their burdens, and make their trials "work for their good." These blessings, we ask in the name of Jesus the Mediator, who taught us to address thee, in these words,

Our Father, &c.

FRIDAY EVENING.

A PRAYER FOR MAGISTRATES.

'We praise thee, O God, and let all the earth acknowledge thee to be the Lord.' Let us attend the "outgoings of the morning and evening" with prayer and praise. We bless Thee for repeated and continued mercies; and we pray that every renewed instance of thy goodness may

lead us to live a more humble, holy, and thankful life.

We would call to remembrance our obligations to thee, for appointing our lot in a land in which there are the comforts of order and regular government; since thou hast favoured us with the benefits of this thine ordinance, O Lord, may we be thankful for them; and never provoke thee, by our sins, to withhold these blessings from us.

Give us grace to be always attentive to the duties which we owe to those, whom thou hast set over us. Thou hast commanded us to "honour" them, and to "pray" for them, suffer us not to sin against Thee by neglecting these duties.

Let thy blessing descend on all christian Kings, Princes and Governors; and especially on thy servant our Queen. We would, with a truly christian concern, recollect the dangerous temptations, and weighty duties of her situation. O Lord afford her the assistance of that grace she stands in need of, both for the salvation of her own soul, and the able discharge of the duties of her high station.

Direct her, O thou Author of "every good and perfect gift," in the choice of all those whom she appoints to places of trust, whether civil or ecclesiastical; and make those whom she appoints, faithful in their vocations, that through their virtuous and able conduct, she may be the happy *and honoured* instrument of preserving the lives, *enlarging the* comforts, and saving the souls of *her people*.

We pray thee O Lord to bless her as well as

her government. Bless every branch of the royal family, with the comforts of health, domestic happiness, and religion. And may they all have grace to employ their influence for the glory of thy holy name.

And we pray thee, O Lord, to give unto our Sovereign the "comforts" of well-ordered government, as well as the gifts that are necessary to her high office. Let not evil men be suffered to defeat her good designs, or to disturb her peace. May she be blessed with an obedient and loyal people. Ever may it be the earnest wish of her heart to see order, peace, plenty, and true religion, flourishing in her kingdom, and ever may she rejoice in seeing thy Divine Providence shower down these blessings on her subjects.

We must confess that we have rendered ourselves unworthy of these national blessings. But still remember us, O Lord, in mercy; and may we as a nation return to Thee, from whom we have departed, that we may yet be a favoured people.

We would lament, among other national sins, the great neglect, with which the pure gospel of Christ hath been treated by many in our country. Pour out upon us the influence of thine illuminating Spirit, that we may see the nature and glory of true christianity. May the "truth as it is in Jesus" be heard from all our pulpits. To that name "at which every knee shall bow," may honour be paid in courts, in senates, in churches, and among all ranks and orders of men among us. And may all the deliberations and resolutions of government be directed to the furtherance of that knowledge and

practice in which our Lord and Saviour Christ hath instructed us.

Let thy blessing attend the labours of all those among us, who are devoted to Thee in the christian ministry. Increase the number of them who are “not ashamed of the gospel of Christ;” and may their lives shew forth the excellency of their doctrines.

With these favours bless our land, O Lord, and not ours only, but all the nations of the earth.

May we of this family walk before Thee like those, who are taught by thy holy word, and influenced by thy Holy Spirit, to “fear God,” to “honour the queen,” to “love the brotherhood,” and to “render to all their dues.” Vouchsafe us protection this night, and forgive the sins of the past day, for the sake of Jesus Christ our Lord.—Our Father, &c.

SATURDAY MORNING.

ACKNOWLEDGING OUR UNFRUITFULNESS.

O THOU most merciful God, under the “shadow of whose wings” we have passed the night in safety, be pleased to accept the thank-offerings with which we begin this day.

We acknowledge it as a great mercy, that “we are all here before God” this morning. May we seriously consider, that the day which thou hast given to us is a day of probation; *enable us to enter on it as such.* And may we *earnestly look up to Thee for “grace to serve Thee acceptably, with reverence and godly fear.”*

O Lord, how much does thy goodness as well as thine authority, oblige us thus to live! But we are naturally "unthankful and unholy." If we were not so, the many favours we have received from thy hand would have led us to a more obedient life than we live; *Time* would be better spent; *Talents* would be better employed; the *Gospel* would be more honoured, and our heavenly Father more glorified.

O God, "to us belongeth confusion of face;" but well is it for us, that "to Thee belong mercies and forgiveness." We bless Thee for a Mediator; for the "blood that cleanseth from all sin;"—and for the encouragement we have to look to him, who "ever liveth to make intercession" for the guilty: we would draw near to thee by this "new and living way," and humbly beg that "God for Christ's sake, would forgive" all our sins.

We come to Thee, in the name of a crucified Saviour, not only for pardon, but also for grace, "go and sin no more." Lord, hear this request; and as thou hast been pleased to bring us to the beginning of this day, so be with us in every moment of it, that we may be guided by thy counsel, upheld by thy hand, and comforted by thy Spirit.

"O cast us not away from thy presence, nor take thy Holy Spirit from us." Be thou our Guide, or we shall wander from the paths of peace. Leave us not to ourselves; for our frequent falls have taught us to fear, that unless we have thy support we shall not stand.

Remember how strong the corruption of nature is; and impart unto us grace sufficient to

overpower every evil inclination in us, that "we may not have dominion over us." Remember how forcible example is; and preserve us from being "led away with the error of the wicked." Remember the craft and vigilance of our spiritual adversary; and suffer him not to "get an advantage over us."

Fill our souls, O Lord, with a holy reverence of thine all-seeing eye, that we may be preserved from every thing which is offensive in thy sight. Give us wisely to shun every place, and every person, and every thing, which may lead to that which is evil. Suffer not our minds to be deceived; but above all, let not our hearts be hardened: "keep back thy servants" from sins, but especially from "presumptuous sins."

We are now entering on the last day of another week: O that it may be the best day! In thee there is indeed great room for improvement. O Lord, make us more zealous of it.

We intreat Thee to assist all thy ministerial servants this day, in their endeavours to be prepared for the service of the approaching sabbath.

And may *we* be seeking to be prepared to thy word; not only putting the affairs of this life in such order to-day, as shall prevent thee from interrupting us to-morrow, but also looking to Thee for that "preparation of heart," which we ought to attend thine ordinance.

"Hear, Lord, in heaven thy dwelling place, and answer, and forgive," for thy dear Son's sake; who taught us thus to pray,

Our Father, &c.

SATURDAY EVENING.

FOR THE RENEWING INFLUENCE OF DIVINE GRACE.

LET "the living praise thee," O God; let them sing aloud of thy forbearance and long suffering. We are yet numbered with them, and are bound to acknowledge that "it is of thy mercies that we are not consumed."

O God, merciful and gracious, may we know Thee, not only as "slow to anger," but likewise as "able to save." Not only bear with us, but turn us to thyself; that we may no more abuse thy patience. O thou, who hast the hearts of all in thine hand, "let it be known that thou art God;" and that thou art able to "take away the heart of stone, and to give us an heart of flesh."

We pray Thee to "make all things new" within us; for till our nature is renewed by thy Holy Spirit, it is corrupt in every part. Our understanding, our will, and our affections are all in disorder. We are, alas! "wise to do evil," and active in pursuit of the goods of this world; but, towards God, we are "foolish and disobedient;" yea, we are "dead in trespasses and sins."

But life and death are both in thine hands, O God. If thou sayest to us 'Live', thy word shall assuredly make us live. O speak then, the gracious word, that we may be delivered from that deplorable insensibility of the things of God, and that shameful inactivity in religion, which we have heretofore shewn. Let us look back, with a penitent eye, upon that part of our lives in which we lived unconcerned about God;

neither dreading his wrath, nor softened by his grace.

Suffer us no longer to "refuse him who speaketh from heaven." Thou, Lord, "standest at the door, and knockest," saying, "If any man hear my voice and open the door, I will come in and sup with him." Is it to a poor mortal thou speakest thus, O Lord? Is it to a sinful worm? O what condescension! Enter within our door, Heavenly Guest! Take up thine abode in our hearts. "We are not worthy that thou shouldest come under our roof," but since thou art willing to enter, let it be a "habitation for thyself."

And do thou, most glorious God and Saviour, not only dwell, but reign in us. O lift up thy mighty hand against every rebellious inclination of our hearts, and cast out every disposition, which opposeth itself to thy will.

Let us never provoke Thee to leave us, O thou, our best friend, by the allowance of any unholy temper, or the neglect of any duty. Let us be always listening to thy word, always obedient to the motions of thy holy Spirit, always watching against sin, and always praying to be kept from "falling into temptation."

Thou hast conducted us to the conclusion of another week, for all the mercies of which we desire to be thankful. "So teach us to number our days, that we may apply our hearts unto wisdom." Our last week, our last day, our last hour, must come: O that we may stand always ready for it.

Should we live to see another Sabbath, may *we enter on the day with fervent desires to profit*

by it. Prepare our bodies, O Lord, by refreshing sleep, to attend the services of thy house. Prepare our hearts, by thy Holy Spirit, to worship thee with reverence, and to obtain great edification from the ministry of thy word. May we look forward to the Sabbath with earnest desire, and may the prospect of a "day spent in thy courts," be always delightful to us.

Teach us, O Lord, to praise thee continually for that mercy, which led thee to set apart a day of rest, that we might hear the "glad tidings" of salvation. O let not one of us be ignorant of the value of this blessing. May we "hear thy word with joy," and be prepared by the worship of thy courts below, to join that heavenly choir which shall praise Thee in the world of glory. These mercies we look for through Jesus Christ, our only hope.

Our Father, &c.

THIRD WEEK.

SUNDAY MORNING.

FOR A BLESSING ON THE ORDINANCES OF PUBLIC
WORSHIP.

O LORD God, who hast in mercy given to us, thine unworthy creatures, another Sabbath, be graciously pleased to enable us to "keep it holy." *We bless thy name for all the opportu-*

nities which this day may afford us of obtaining wisdom. May we feel the worth of our souls, that we may know how to value all those means of grace, which thou hast appointed.

O gracious Lord, be pleased to bless the assemblies of christian worshippers with thy presence; that the service of thy house may be conducted with such order, such an impressive sanctity, and such an improving influence on our minds, as may convince us that "God is among us of a truth."

O thou "who didst command the light to shine out of darkness," in mercy "shine into our hearts," that we may savingly "know thee, the only true God, and Jesus Christ whom thou hast sent."

Shew forth on us thy new-creating power, O Lord, in causing us to "put off the old man" with his deeds, and to put on the new man, which after thine image is created in righteousness and true holiness.

And may that blessed Saviour whom thou hast appointed to be a "light to lighten the Gentiles," bring "many out of darkness, into his marvellous light." May he, who for our sakes was a man of sorrows, "see of the travail of his soul" this day, and rejoice in the recovery of many a lost sinner.

Most gracious God, we bless Thee for frequent opportunities of instruction; for enlightened and faithful ministers; for having "the things that belong to our peace" set before us. To these mercies, O Lord, we intreat Thee to add the influence of thy quickening Spirit; that thy word *may be still made to "humble" the proud, to*

“melt” the hardened, to “sanctify” the unholy, and “comfort” the distressed.

We thank God, that we are not deprived by want of health, of the opportunity of attending thy house. We pray that our “souls,” as well as our “bodies,” may be prepared for the duties of the day. Give us a “thankful sense of thy mercies;” that we may praise God with the heart as well as the lips. Give us a “contrite remembrance of our sins,” that our confessions may not be mere forms. Give us a “sense of our entire dependance on thee;” that our prayers may not be words of course, but the humble and earnest requests of creatures who know and feel their necessities. Let us hear thy word with that devout attention which becomes those who have so much to learn, who are so liable to err, so prone to deceive themselves, and so much in danger of being deceived by the world. Let us not only receive its instructions, but also taste the comforts which it imparteth to the humble hearer.

And we pray likewise, O Lord, that thou wouldest preserve us from failing in those private duties, with which public worship should be followed. Let us remember that there is something which must be done in retirement. There, by serious meditation, by carefully reviewing our past lives, and by earnest prayer, may we seek to have our hearts established in thy truth.

Enable us to improve all the opportunities this day may afford for offices of benevolence. Suffer us not to waste those hours in frivolous conversation, which may be so much more profitably

employed in exercises of devotion, or works of charity.

O Lord let not the "Sabbath be a weariness to us. Deliver us from that wretched aversion to holy and spiritual employments, and make this day "a delight" to us. May we so enjoy all its duties, as to long for that eternal Sabbath, for which thy Church on earth is waiting

O may we become more and more prepared for that blessed state. Whatever knowledge be wanting, whatever faith, whatever strength, impart it to us, O Lord. We are poor, but thou art rich. We are in ourselves empty of all good but we come to Thee, who art the fountain of all good, that we may be supplied. And for this we pray, in the name of our only Lord and Saviour, who taught us to call on Thee in these words,—Our Father, &c

SUNDAY EVENING.

THAT PUBLIC INSTRUCTION MAY BE MADE EFFECTUAL TO OUR SALVATION.

SUFFER us not to come before thee, O Lord with a light and trifling mind. Though we are permitted to lift up our voices to Thee, let us remember, that "thou art in heaven, and we are on earth:" Thou art "glorious in holiness," but we are "transgressors from the womb."

O let the prayers and praises of a family of weak and sinful creatures, be heard this night. *Great and many are the blessings we have received this day: let our souls be filled with*

humility, in recollecting how unworthy we have rendered ourselves of them.

Although we live "without God," thou dost not leave us to such a life, without showing us its wretchedness, and its danger. Though we "turn our back" to thee, thou callest after us. We seek our happiness where it is not, but thou in mercy shewest us where it is.

And shall this mercy be shewn to us in vain? "Turn thou us, and we shall be turned; for thou art the Lord our God." Give effect to thy word, which we have heard this day; that we may not only "know the truth," but that "the truth may make us free."

Grant, O merciful Lord, that we may experience all the blessings which it holds forth to us, and be delivered from all the evils against which it testifies. Take away the "carnal mind, which is enmity against God;" the "evil heart of unbelief," which leads us "to depart from Thee;" the "deceived heart, which turns us aside;" and the "stony heart," which neither dreads thy wrath, nor desires thy grace.

O Lord, give unto us that "new heart," which thou hast promised in thy word to bestow on the children of men; that being "created anew in Christ Jesus, unto good works," we may no longer live estranged from thee.

We have great reason to be ashamed, O Lord, when we reflect on the little effect which the revelation of thy mercy hath produced upon us. How little are our hearts impressed with the wonders of redemption; with the love of God in "giving his Son for us:" with the compassion of that Saviour, who came down from heaven to

die for us! What are we, after all that we have heard of the labours, the sorrows, and the pains, which he endured for our sakes!

O may thy holy Spirit "shed abroad in our hearts" more of the love of God than we have ever yet felt; that we being influenced by thy mercies, may "present ourselves a living sacrifice" to the God of our salvation. To Him, who "forgiveth all our iniquities, and healeth all our diseases, who redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies;" to Him be devoted all that we have, and all that we are; and let every one in this house say from his heart, Amen. O give us grace, to continue faithful to this surrender of ourselves to thee. We would "join ourselves to the Lord in a perpetual covenant, never to be forgotten."

Permit us, O gracious Father, to commend the necessities and dangers of all our fellow-creatures to thy mercy. Let the light of thy Gospel shine upon those, who are now "sitting" in "darkness." Look in mercy on those, who though not situated in heathen lands, are living without "Christ, without hope, and without God in the world." Let all christian churches be watered with the dew of heaven. Hear the prayers offered up this day for all christian magistrates; especially those offered up for the Queen, whom thou hast set over us.

Hear the prayers likewise, O Lord, which we have put up for the afflicted. O look thou upon those who are destitute of health; on those who stand in need of one to comfort them; and on *those who have not bread to eat.* However various

wants be, thou art able to supply them all, without diminishing thine own fulness. May we glorify thy mercy, as well as thy power, by being that thou art willing, as well as able, to give us the things that we need.

Touchsafe rest and safety this night, O Lord, be to our dear relations, and to all this neighbourhood, for the sake of Jesus Christ, our Lord. In his name, O "thou that hearest prayer," we bow high to thee, and conclude our requests in words which he taught us :

Our Father, &c.

MONDAY MORNING.

THAT THE INFLUENCE OF GOD'S WORD MAY
CONTINUE.

ALY and gracious God, we draw near again to the footstool of thy throne, for our wants are always returning upon us: Blessed be thy Name! thou art ever willing to supply them.

We thank thee for the instructions of thy holy word. Let us reckon them among the greatest blessings of our present state, and be daily praying to thee, that "our understanding may be renewed" to receive them.

But, O Lord, we want strength as well as wisdom. Though we *see* great things, yet we *follow* after little things. We discern substances, but we are not weaned from shadows. We prefer carnal and worldly objects to divert our attention from those which are spiritual and heavenly.

We therefore appear before thee to beg, that

thou wouldest be pleased to make that heavenly seed, which was sown yesterday, productive of much fruit. Let not the flesh overcome the spirit; nor the world drive out of our hearts the desires which were excited by thy word. Let us, "before whose eyes Jesus Christ hath been evidently set forth crucified," have him still present to our thoughts. Let us habitually remember his cross and passion; rejoice in his resurrection and ascension; trust in his mediation, and tread in his steps. Cause us to grow up into Christ in all things, and to be daily more deeply rooted and grounded in him. Since we have heard of things which are eternal, let us not fix our eyes upon those only which are temporal. Nor let us "labour for the meat which perisheth," as if there were nothing else worthy of our desires; but may we labour for "that which endureth unto everlasting life."

Be with us all-sufficient God, while employed in the duties of our respective callings. We look to thee for "our daily bread;" we need also a daily portion of grace. Vouchsafe us this blessing, we beseech thee, that we may neither be overcharged by the cares of this life, nor ensnared by its pleasures, nor sink under its burdens, nor neglect its duties. Amidst all these things may we "make straight paths for our feet," that our footsteps slip not, and in thy strength may we walk on steadily therein.

Be our Deliverer from every thing that may be a hinderance to our salvation. Give us grace to sacrifice even the "right eye" that may ensnare *us*. Enable us to "lay aside every weight," that

say "run the race that is set before us;" endure to the end.

us, O Lord, let "thy word abide in us," and retain its influence over our hearts. And thus not only us, but all who heard thy word today. Let that grace by which they were freed with the ministry of the Gospel, be further glorified in bestowing on them a heart to be seriously on its great truths, and to pray earnestly for its inestimable blessings. And teach us to set a proper value on thy word, and not hold it in high estimation, but honour it and use it in our daily practice. May we through thy faithful follow its directions. Let us make thee our companion in solitude, and enjoy it as our place in affliction, through Jesus Christ our Lord; to whom with the Father, and the Holy Spirit, be all honour and glory. Amen.
 O Father &c.

MONDAY EVENING.

EXPLAINING OF THE IMPROPER INFLUENCE WHICH THE WORLD HAS UPON US.

O good and gracious God, thy patience and mercy towards sinners encourages us to approach thee. Unworthy as we are of the least of thy mercies, thy grace emboldens us to come and for the continuance of that goodness we have already experienced.

We cannot look back, O Lord, upon any of our sins, without seeing great cause of humiliation. Even the best of them will serve to shew,

that to "us belongeth shame and confusion of face." Though we may have been kept from "openly" transgressing thy laws, yet we see that we have "nothing to boast of;" for when we enquire, how our hearts have been affected towards God through the day, O how forgetful of thee do we find them to have been!

How long, O Lord, shall it continue thus with us, how long shall our minds be so much engaged by earthly things, and so little by spiritual things! O thou who art in heaven, look down upon us who are on earth, and draw our thoughts and affections towards thyself. Let our hearts be more under the influence of religion. Here we see many "walking in a vain shadow," and "disquieting themselves in vain;" O Lord, let it not be so with us.

Our life is but "a sojourning here;" enable us "to pass the time of it in fear" and faith, with circumspection and with hope. Suffer us not to "spend our money for that which is not bread, nor our labour for that which satisfieth not." Let us not "follow after vain things," nor look for "our rest" in a changing world; but may we "long to see thy goodness, O Lord, in the land of the living." Let heaven be accounted our home, and thither may our desires be always tending.

We humbly beseech Thee, in the Name of that Saviour who died for our sins, to forgive the earthliness of our minds; for we consider it not only as one of the sad fruits of our depravity, but as an awful sign, that we have not duly improved by the light which thou hast afforded us. But it *is not only* forgiveness, but the cure of this evil,

ch we are now asking for, O Lord; grant us mercy also, for thy dear Son's sake.

We pray also, that all who "name the name Christ, may depart from iniquity" and "walk children of the light and the day." Pour out grace of thy Holy Spirit on all true Christians; that "our heavenly Father" may "be glorified" by their labours, patience, zeal, and love. O grant that a cold and lifeless profession of religion may not content men. And if it appear in thy house, let it not pass unnoticed, nor unproved, by those whom thou hast appointed to be "watchmen in" thine "Israel."

And now, O Lord, do thou who hast been gracious to us this day, continue thy mercies to us through the night. Let "no plague come nigh dwelling," nor near the dwelling of any who are dear to us. We commend unto thee all those whom we ought to pray; beseeching thee, particularly, to remember the children of affliction. May it please thee to enable them, O Lord, to lift up their eyes to thee, "from whom" alone cometh our help;" and from whom cometh not our present assistance, but "everlasting consolation, and good hope through grace."

O gracious Father, pity the children of this world, who know not how to use prosperity, nor how to go for sound comfort when they are in affliction. Send forth thy word, and cause it to lighten the "dark corners of the earth;"

that men may know how to live, and how to die; how to enjoy with safety, and suffer with patience. O let those whom thou hast blessed with this wisdom, be abundantly thankful for it,

and walk in the exercise of it to the end of their days, through Jesus Christ our Lord.

Our Father, &c.

TUESDAY MORNING.

DEPRECATING THE DEPARTURE OF GOD FROM US.

O ADORABLE and ever blessed God, without whose help man is not only a feeble, but a miserable creature; look down upon us this morning with thy wonted compassion. We are weak, but thou art Almighty; we deserve to suffer the evils to which we are exposed, but thy mercy is as great as thy power.

Happy is it for us, that though "we have destroyed ourselves, there is help in thee:" Lord, enable us to seek for that help. Let not "pride" make us blind to our wants and weaknesses; nor "despair" prevent our seeing what thy mercy hath provided for us.

O Lord, our misdeeds testify against us; but thy word declares that "there is forgiveness with Thee." Having heard that thou art merciful and gracious, we cast ourselves on thy mercy: "Lord, save, or we perish." Say to every contrite heart, "I am thy salvation;" and thy words shall be as life to the dead. For, O God of all grace, we have no resource but thy mercy. To whom could we go, if thou, who alone "hast the words of eternal life," shouldest forbid us to approach thy throne?

Thou mightest, indeed, say to us, "Depart from me;" for we have in our hearts spoken thus

to thee. But do not deal with us according to our sins, for if thou dost, there is no hope for us. "Cast us not away from thy presence; and take not thy Holy Spirit from us." Suffer us to draw near to thee, for we come to thee in the name of thy dear Son, who died for our sins. Here, O Father of mercies, the sinner's Advocate in our behalf, that we may be accepted and blessed in thy beloved Son.

O Lord, it is not merely to be saved from punishment, that we appear before thee; we beg not only that "thine anger may be turned away from us;" but that we may be delivered from all disaffection of heart to thy will, and thy ways.

Remember that ancient promise of thine, and fulfil it to us, "I will take away the heart of stone, and give you an heart of flesh. O be it unto us according to" this "thy word." Take away from us all that is stupid, all that is dark, and all that is hardened; and give unto us that wise and holy fear, which thou hast implanted in the hearts of thy children. And may this gracious principle be daily acquiring strength; that we may live in holiness, humility, and peace, under all our infirmities, and amidst all the temptations with which we are surrounded.

O Lord, look upon all this house. Unite our hearts to thee, and to one another. Make us to love thee above all, and may we love one another, for Christ's sake.

O be our defender this day. "All things are naked and open to thee." Thou seest the snares that are set for our feet; thou knowest where, and when, and how, Satan will seek to "get an advantage over us;" thou seest the temptations

that we do not see, and thou knowest all our weakness; "O send us help from thy holy place. Leave us not, neither forsake us, O God of our salvation," but be thou, all through the day, our "strength and our shield."

And grant, O Lord, not only that we may be "kept from falling," but that we may go forward in "the path of thy commandments." Give new vigour to our best desires. "Renew our strength," that we may "press forward," that we may proceed "from strength to strength;" and become daily more meet to sit down in thy kingdom.

Thus do thou bless "all who call upon thy name." Let not the "children of light be less wise in their generation, than the children of this world." Let the disciples of our Lord exercise such an earnestness in the things of religion, as becomes the grandeur and glory of that great prize, which thou hast set before them. Lord, give this wisdom to all those who have it not, and increase it in all those who have received it; that however it may be with us as to the "outward man," our better part may, amidst all changes, still "prosper and be in health," through the continued grace of our Lord and Saviour Jesus Christ; who taught us, when we pray, to use these words:

Our Father, &c.

TUESDAY EVENING.

A GENERAL PRAYER.

O GOD our Creator and Preserver, whose goodness is as great as thy power ; graciously accept the worship of a family, which thou hast this day preserved from many evils, and blessed with many comforts.

May we be always ready to perform this “ reasonable service.” Suffer us not to forget, O Lord, that while we are supported by the same hand which provides food for all the inferior creatures, thou hast honoured us above them ; it is our privilege, to see the Creator in the administration of his “ providence over all things,” and in the bestowment of our daily comforts. O let us take delight in employing our faculties to the honour of thy name.

We would acknowledge, most good and gracious God, our dependance on thee. We would thankfully declare our daily obligations to love and to serve thee. And we intreat thee to accept our praises, imperfect as they are, for the blessings of which we have this day been partakers.

But, O great God, our necessities lead us to present ourselves before thee this evening ; for we know of no *effectual* security but in the care of divine Providence. “ Except thou keep the city, the watchman waketh in vain.”

To thee, therefore, most merciful God, we come for protection this night. To Thee must we look for our preservation ; for after we have done all that we can for our security, there will

remain many evils to which we shall be exposed, and from which thou alone canst preserve us.

O blessed Lord, how helpless a creature is man without thee; and how foolish a creature is he, when he does not endeavour to live in peace with thee; enable us therefore to make it our first concern to obtain thy favour: may we seek it as the greatest of blessings; and may we seek it in "that way" in which it is to be found. That we may not be treated like thine enemies, O Lord, let us not live like them; and that we may be blessed with thy servants, enable us, like them, to "set God before us continually."

And that we may not fall into these, or any other hurtful errors, incline us diligently to seek after that instruction of which we stand in need. As creatures who are passing out of time into eternity, may we set a just value on religious knowledge, and seriously consider, that the present life is the season of obtaining it. O continue this season to us yet a little longer; and let us not depart hence, till we have discovered "the good and the right way," which leads to peace and to heaven.

O thou from whom all good must come, teach us, so that we may know the "things that belong to our peace." And enable us to act up to the degree of religious knowledge we may attain unto; let us not "follow that which is evil," after thou hast shewn to us "that which is good:" but may we walk in that path which thou pointest out to us, and continue in it unto the end. So shall our lives be holy and happy; for thou our merciful God wilt be with us, to *direct us, to succour us, and to bless us, both*

• here and hereafter, through Jesus Christ our only mediator; who taught us thus to pray,
Our Father, &c.

WEDNESDAY MORNING.

FOR TRUE RELIGION AS A GOVERNING PRINCIPLE.

O MERCIFUL God, the gracious author of our being, and the source of all that renders it comfortable, we assemble this morning to acknowledge thy care over us during the last night, and to request thy blessing upon us for the day.

O Lord, what is there that we possess, which we have not derived from thy bounty; our health, our reason, our friends, our social and domestic comforts, our capacities, are all thy gifts. If we have any advantages above others, it is from Thee that we received them.

Teach us, O Lord, devoutly to consider "what we owe" to thee, for these gifts. We are ready enough to look for returns of duty and gratitude from those whom we have obliged: but O how apt are we to fall into a stupid unmindfulness of our divine Benefactor. How often do we fail of rendering what is due to him for the blessings we receive.

O how inexcusable is this forgetfulness! Shall we be surrounded with thy works, and be unmindful of Thee; shall we be continually receiving benefits, and yet blind to the very hand which bestows them: O Lord, be such insensibility far from us; may we see thine excellency, be thankful for thy goodness, and devoutly "regard" all the "operations of thy hand."

And may a sense of thy greatness and goodness kindle in us an earnest desire to know Thee more, and to be better informed how we may do honour to thy holy name.

O Thou who art the fountain of all wisdom, and who canst and wilt impart it to those who sincerely seek for it, we beseech Thee to be our instructor, for there is no teaching like thine. And do thou not only teach us what we ought to know, concerning thyself, but shew us what we are, and what we ought to be; that we may see our true character, and learn to approach Thee with the "penitence" and the "humility," which become offending creatures. May we be thoroughly convinced of the necessity there is for making thy mercy our only dependence; and may we look for it, "through that appointed Mediator," to whom thy holy scriptures direct the eyes of sinful men, as their advocate with God.

Give us grace, O Lord, to walk "according to the rule of thy word," in all things. May we of this house be enabled this day to shew that thy holy scriptures are not read here in vain. We humbly pray, that we may honour thy holy word by a practical regard to it;—by reverencing thine authority, by relying on thy grace, and by living in the spirit of kindness towards one another.

May we all, in our respective places, act as in thy sight; so shall thy blessing rest upon this family: here "mercy and truth will" then "meet together," and "righteousness and peace embrace each other."

We humbly intreat Thee to keep us this day

from all evil. Keep likewise, O Lord, all those who are near and dear to us. Visit in thy great mercy all those who are troubled in mind, body, or estate; and grant that their "hearts may be opened" to receive the reproofs and instructions of thy word, that while they are stooping under the burden of affliction, they may feel the comforts of religion. Remember all others for whom we ought to pray, and grant these our requests, for the sake of Jesus Christ our Lord, in whose name and words we further address Thee:

Our Father, &c.

WEDNESDAY EVENING.

FOR PEACE WITH GOD.

ALMIGHTY and merciful God, thou art the source of all true happiness: and if "our sins did not withhold good things from us," should be continually deriving pleasure, peace, and joy, from thy fulness. But we "forsake Thee, the fountain of living waters:" we transgress thy commandments; and then, doubts and fears take possession of our souls, and peace flies from our hearts.

Yet, O most gracious God, thy mercy furnishes sinful man with the means of reconciliation with Thee: may we seek for this inestimable blessing in that way, in which thou hast ordained that it shall be found!

We adore Thee for thy compassion in sending thy dear Son into the world, to deliver us from that state of guilt and condemnation into which we have fallen. We were not able to repair the

breach which sin had made between Thee and us; but "Thou hast laid help upon One," who was able to "make reconciliation for our iniquities," and thereby to restore a friendly communication between God and man.

To this blessed Reconciler, help us to come, deeply repenting of all our offences; that we may obtain "remission of our sins, through his blood." Enable us to come to him, resting upon thy word of promise, which declares, that "whosoever believeth in him shall not perish." On thy word of promise, and on that alone, may we found all our hopes of obtaining acceptance with Thee. And may we honour thy merciful declarations by a full confidence in them; believing that thou art not only able to save, but willing also to receive us into thy favour; infinitely as it is above our deserts to be so treated by our offended Creator.

And grant, O Lord, that it may be more and more evident, that our reliance on thy word is no vain presumption, but that true and living faith, which is wrought in the heart by thy holy Spirit. May we make it manifest that our faith is of this kind, by increasing in love to God, in hatred of all sin, and by the faithful performance of every duty, which we owe to one another.

Suffer us not, O Lord, to grow remiss in these things; for if we do, we cannot expect to enjoy thy consolations. And if we go back in the path of holiness, let our peace be interrupted, that the "rod with which our offences are visited," may bring us back to Thee.

If any of us are now "saying peace to ourselves" when there is no ground for peace, O

an end to the delusion. Let there not be
 joy and gladness, when the Lord God of Hosts
 is to weeping and mourning;" rather let us
 sorrowing all our days with a tender con-
 science, than be buoyed up with the unwarranted
 of careless and presumptuous souls.

may the uprightness of our hearts be mani-
 fested by our being more concerned for thy honour,
 than for our own enjoyments. May we have the
 knowledge of thy name more at heart the longer we
 live, so will our peace, blessed God! "increase
 as a river:" and while we are diligently atten-
 ded to the duties of thy children, thou wilt pre-
 sent to us the enjoyment of their blessed pri-
 vileges.

Everlasting thanks be rendered to thee, O
 God, for thy holy word, which showeth us the
 cause of our miseries, and the source of real hap-
 piness. We rejoice that it is preached among
 men, O give effect to it, that the eyes of men
 may be enlightened, and that their hearts may
 rest in *just* views of God, and eternal things.
 Let not thine awful denunciations against sin
 be disregarded, but may they awaken many to
 serious consideration of their danger. And when
 a sinner is alarmed about his soul, we pray Thee,
 that his distressed mind may not be quieted by
 delusive views. Let not "his wound be
 slightly healed," but let his cure be sound.

Let the peace which we obtain be "the peace
 of God;"—the peace which is founded on thy
 love, and which none can enjoy but those, who
 are united to Thee with their whole heart."

And that we may be preserved both from un-
 reasonable fears, and presumptuous hopes, give

us grace to "meditate in thy law, day and night," and to "pray without ceasing," that every truth of thy word may effectually influence our hearts and lives; that being well grounded in "the truth as it is in Jesus," and "walking in thy fear" from day to day, we may feel a holy and substantial joy increasing in us, as we draw nearer and nearer to the end of our course. Forgive, O merciful God, all the sins of this day, accept our thanks for all our blessings and continue thine undeserved goodness to us this night, for the sake of Jesus Christ our mediator and advocate; instructed by whom we thus conclude our humble requests;

Our Father, &c.

THURSDAY MORNING.

FOR GRACE TO BE FOLLOWERS OF THOSE WHO
THROUGH FAITH AND PATIENCE HAVE EN-
TERED INTO ETERNAL REST.

O THOU ever blessed God, who art "righteous in all thy ways, and holy in all thy works," teach us under all circumstances to honour thy providence and grace. "When we are full let us not forget the Lord our God." When our "heart is overwhelmed," lead us to thyself, "the Father of mercies, and the God of all comfort."

Thou knowest how to make our greatest sufferings beneficial to us. Thou knowest how to make *poverty* a blessing; thou canst give us *reason* to be thankful for pains and sickness; *and from death*, thou art able to take away all

that is dreadful. How many of thy servants, O Lord, hast thou made to "triumph over this last enemy!" Thou hast accompanied thy people in the dark valley, and enabled them to pass through it, "fearing no evil." O praised be the name of our God, who taketh away "the sting of death," and giveth to his dying servants "a victory through our Lord Jesus Christ."

Whenever we hear of these things, (and especially when we ourselves are witnesses of them) let us not fail to learn the important lessons in which they instruct us. Thou teachest us hereby, the value of a "good hope through grace;" we learn what a "refuge thou art in the day of trouble," and how blessed a thing it is, to have the "God of Jacob for our help." And shall we see this without reflection and prayer? O Lord, whenever we see, or hear of, a dying saint "rejoicing in thy salvation," let our souls say, "bless me, even me also, O my Father."

And whenever thou art pleased to call those hence, who are dear to us, give us grace to surrender them up to Thee in a right spirit. Let not our grief for the loss of even the "excellent of the earth," exceed its due bounds. Enable us to give Thee thanks for not having taken them away from us sooner. Instead of employing our thoughts on the loss of their company, let us employ them on the examples which they have left us. Let us remember how they shewed us the "way of peace." Let us remember how thou didst strengthen them to resist the influence of general wickedness. Let us not forget the "patience" thou gavest them in "suffering," and the "composure" with which they were

blessed in "death." And by the recollection of these things, may we be encouraged and excited to pray for that grace which made them what they were.

O gather our souls with those, "whom thou hast set apart for thyself." Shed upon us that light, with which thou hast blessed them. Renew our souls, as thou hast renewed theirs. Give us that "repentance towards God," that "faith in our Lord Jesus Christ," and that "love to God and man," which thou hast wrought in their hearts: that we walking as they walked, may find God with us, as he has ever been with his servants, a "light," a "glory," and a "defence."

Look, O Lord, upon all in this house, and suffer not the eyes of any one to be dazzled with the false glory of this perishable world. Look, especially, on the younger branches of this family, and let not their inexperienced minds be led away by the deceitful appearances of present things. Give them grace to "seek Thee early, that they may be glad and rejoice all their days." O that "from this time, they may" each one "cry unto Thee, my Father! thou art the guide of my youth."

Teach us, O Lord, by every instance of human mortality, to "cease from man," and to fix our dependance on Him, who sayeth to his church, "Lo I am with you always, even unto the end of the world." What though our tender parents die; what though the "friend who is as our own soul," or the pastor by whose care and labours we were edified, be taken from us; "*Jesus* ever liveth:" and he "ever liveth to

make intercession for us." O that every stroke which separates the creature from us, may serve to unite us more closely to the Creator: on Him may we live. To whom shall the widow, or the orphan look, but to Him, who is "the same yesterday, to day, and for ever;" and who is able to "make all things work together for good."

Gracious Lord, let us not "look" only "on the things which are temporal; but on those" also "which are eternal;" and let the things of eternity have more influence on us. On all occasions may we remember, that "the time is short," and that it becomes us to "weep, as though we wept not; and to rejoice, as though we rejoiced not." Let not our hearts be improperly affected, nor our attention be called off from the great business of life, by any of the events of the present state. May we daily remember that our Lord is coming; and like faithful, diligent and happy servants, may we "gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ." Amen.

Our Father, &c.

THURSDAY EVENING.

A PRAYER FOR GROWTH IN GRACE.

HELP us to draw near to Thee, O thou "searcher of the heart, with reverence and godly fear." Though we are permitted to approach thy throne, let us not forget how utterly unworthy we are of this favour; and when we address ourselves to

Thee, let us not only speak the penitent sinner's language, but feel likewise his contrite heart.

How ought we to "blush and be ashamed to lift up our faces unto Thee," O most holy God! Day after day brings some new proof of thy goodness, and lays upon us some new obligation to "love and serve thee;" but we still remain poor sinful creatures, producing but few and feeble signs of our having any "zeal for thy glory," or any "love to thy name."

O thou good Physician of the soul, look upon our disordered nature. Canst not thou "strengthen" that which is weak, and "heal" that which is diseased? Art not thou able to make us "live more to God, and less to ourselves!" We believe, O Lord, that "all power is in thine hands," yea that thou hast "power over all hearts," and that thou art willing as well as able, to "fill us with all spiritual blessings." But we fail in seeking to Thee for these things. We know we stand in need of them, but we have too little of that "hungering and thirsting after" them, which thou hast promised to satisfy.

O stir up our languid desires. Let us not be slothful in religion, but "fervent in spirit, serving the Lord." Let us not forget how much we have to do, and how little there may be left of life. Suffer none of us to shorten the time which thou hast given to us for the work of salvation, by making it late ere we begin; and when we begin, may we, with increasing ardour, "press toward the mark for the prize of the high calling of God in Christ Jesus."

How apt are we to rest in present attainments,

but alas! what are they? How much more is there to be attained, than we have yet reached! Even in knowledge, we might have made greater improvement; and how far short do we come of what we ought to be in other things. How much is there yet wanting in us! How much is there yet to subdue, to bring down, and to cast out! Lord, shew us where we stand, and let us be filled with shame at perceiving, how little progress we have made in the "path of thy commandments."

And may it affect us with a "godly sorrow," that we so little "adorn the doctrine of God our Saviour." O Lord, we pray that the honour of religion may be dearer to us than our own honour, and that we may long to bear a better testimony in its behalf than we have ever yet done. Make us more "alive towards God," that we may be more active in our duty. Pour fresh oil into the lamp, that "our light may shine" clearer "before men, and our heavenly Father be more glorified."

Guard us, O Almighty defender, from the influence of every thing which may bring on any "indifference of heart" towards Thee. May we be preserved from all *principles* which would lay us asleep. Keep us from all such *employments* as may beget coldness and deadness towards God. Let us not be led into *customs*, or into *connections*, which may deprive us of that *simplicity* and earnestness, with which a christian should follow his Lord and Saviour.

Blessed be thy name for all the enjoyments of this day. To thee, gracious Lord, we look for preservation this night. Pardon, for the sake

of Jesus Christ, all our sins, and work in our hearts a true repentance of every unholy thought, word, and action. May all who are near and dear to us, lie down on their beds with these desires. We commend not only our kindred, but all the children of men to thee, O God of grace; praying, that "thy ways may be known upon earth, and thy salvation unto all nations."

Hear us, we beseech Thee, most merciful Lord, in these our humble requests, which we conclude in the words with which thy dear Son taught us to draw near to Thee.

Our Father, &c.

FRIDAY MORNING.

THAT WE MAY IMPROVE BY WHAT WE ARE TAUGHT
IN THE SUFFERINGS OF CHRIST.

"How unsearchable are thy judgments, O Lord, and thy ways past finding out!" Something we know of thee; but it is because thou hast revealed thyself to man. Thou hast beheld his ignorance, and in compassion to his soul, thou hast instructed him, that he might savingly know that God "with whom he hath to do."

Yet who can comprehend all thy ways? Nor are thy ways of mercy the least of these wonders, we must gratefully admire! "O what is man that thou shouldst be mindful of him!" Seeing we forsook the "covenant of our God," and "like sheep have gone astray" from thee, why were we not left to be "filled with our own" wretched "devices?"

O Lord, we have no words that will sufficiently

express the greatness of that mercy, which caused thee to "give up thine only begotten Son" for our redemption. But though our feeble tongues can never set forth "all thy praise," yet let our minds be so affected with "the riches of thy grace," that our hearts may adore thee, though our lips cannot utter the half, nor the thousandth part of thy goodness.

O thou who didst give thy dear Son to die for our salvation, grant that we may exercise towards him all those tempers which we ought to feel. Let the name of that Friend, who was "wounded for our transgressions, and bruised for our iniquities," be deeply engraven on our minds. "Set it," O God, as "a seal upon our hearts," that whatever else we forget, we may ever remember "the great love wherewith he loved us."

And now, O Lord, since thou hast opened "a door of hope" to sinners, through the sufferings and death of thy dear Son, enable us by faith to enter it. And while we thankfully embrace thy mercy, let our souls be deeply impressed with thy holy displeasure against sin, which we are taught by the sacrifice of Christ. Did he "suffer for sin," and shall we think lightly of it? God forbid! O let us not dare to repeat those offences for which our Saviour was delivered up to a cruel and ignominious death.

Grant, O Lord, that we may learn every lesson, which we are taught by the sufferings of our Redeemer. May the "world be crucified to us, and we to the world," by the cross of Christ. Let us turn aside from every vain object, to "see this great sight;" and may the contemplation of *a Saviour offering himself up for our redemption,*

“leave in us no more spirit” for the shadows we are apt to pursue.

Incline our hearts, O Lord, to practise that love to our neighbour, which we are taught at the foot of the cross. Since the “good Shepherd laid down his life for the sheep,” never more may we “shut up our bowels of compassion against our brother.” Let thine Holy Spirit implant in us “that mind that was in Christ, who, though he was rich, yet for our sakes became poor.”

And since thou hast not “withheld thine only Son from us,” let us not refuse to surrender any thing, which thou mayest call us to resign.

Let us learn, by the meek example of a suffering Master, to suffer with patience, whenever we have to taste of the cup of affliction. Let the remembrance of our sins, and our Saviour, silence all complaints; and may we be principally concerned to show, how he, who patiently bore his own cross, hath taught us to carry ours.

And we pray, that not only we, but that others also may look to a crucified Saviour for eternal life. Since our Lord hath been “lifted up,” may “all men be drawn to him.” Let his gospel be published in every nation, that there may be great joy in every part of the world. “Give him,” O Father, “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

And may that blood which was “shed for the remission of sins,” plead for the pardon of those crimes with which the christian name has been disgraced. Forgive the sins by which the religion of a holy and benevolent Saviour, hath

srepresented to heathen nations. Grant
 may not have to answer for causing
 y of truth to be evil spoken of!" And
 nd let us not only hold forth the "form"
 iness, but be always seeking after its
 ."

us to live, this day, in the comforting
 rtifying hope of seeing that friend who
 wn on earth to save us. O let the glo-
 ur come, when we shall behold the head,
 as once pierced with thorns, adorned
 many crowns!" Let us be growing in a
 s for so blessed a state, this, and every
 ough Jesus Christ our Lord.
 Father, &c.

FRIDAY EVENING.

THANKING GOD FOR HOPE.

God, "how great is thy goodness!"
 nderful is thy condescension, in direct-
 o "call upon thy name," and permitting
 cast our burdens upon the Lord!" Many
 urdens are such as we have brought upon
 s through our sinfulness, and we deserve
 the whole weight of them: yet such is
 passion that thou offereat support to us,
 ainest us when we are fainting.
 w "blessed are they who have Thee for
 lp!" Grant that every one of this family
 ow what that blessedness is. For ere
 God, we shall all be sensible that there
 g truly desirable but "the good of thy

chosen." In a little time all the objects of carnal desire will vanish. Wealth, and pleasure, and art, and science, will be no more; and they who live and die "without God in the world" will fall with them. But "the godly man thou hast set apart for thyself." Thou hast "formed thy people for thyself," and to all eternity "they shall shew forth thy praise." O let us have "our portion" with them!

But how shall we obtain a part in the inheritance of thy saints, for "we have all sinned and come short of the glory of God?" Behold us in mercy, and raise us out of that state into which we have plunged ourselves. We have been "transgressors from the womb," and it is to be feared we shall go such to the grave; but O let us not go hence till we have felt that godly sorrow, which a sinner ought to feel; that we turning "to the Lord with all our heart," may have a good ground of hope, and reason to "glory in Thee," though we have so much reason to condemn ourselves.

We would bless thee, O Lord, for the present supports, as well as the future prospects, of a "good hope through grace." Thou art "God all-sufficient;" and they who "love thy name" may rejoice therein, in the darkest times, and in the greatest difficulties. Let that be our happy case. Enable us to give ourselves to Thee; and do thou "fill us with all joy and peace in believing." May we so abound in hope through the power of the Holy Ghost, that when all outward things appear to be against us, we may encourage ourselves in the Lord our God. And *if a day of trying visitation should come, may we*

“glorify” thee in it. Let it be seen that there is a “light” that reaches us in this dark world—that we have a “refuge” to flee to—and a “support” to lean upon.

Both in prosperity and adversity, may we show what it is to “have passed from death unto life.” May we commend thy good ways to men, not by words only, but “by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the armour of righteousness on the right hand and on the left.” May these things “be in us and abound;” that many seeing what “thou hast done for us,” may say, “We will go with you, for God is with you.”

We lament that we have made it so little the business of this day, yea of any day of our lives, to “glorify the name of our Lord Jesus Christ.” O quicken us, and all who profess themselves disciples of Christ, to greater diligence in our holy calling. Let our future diligence be increased, by the penitent recollection of past negligence.

O leave us not to ourselves, lest we fall again into the very things of which we accuse ourselves. Be continually present with us, enabling us to act as those who have “obtained mercy”—as those who have been called to behold a Saviour who wept that we might rejoice, and who died that we might live. O may thy Holy Spirit “shed abroad in our hearts” an unfeigned “love” to Christ, that “we may live” more to “him, who lived and died for us.”

With many thanks for the mercies of this day, we commend ourselves, our dear relations, and all our neighbours, to thy protection this night;

praying thee to look down in an especial manner upon the afflicted: We intreat Thee to hear, to answer, and to forgive, for the sake of that blessed Advocate, whose mediation encourages us to look upward, and offer the prayer which he taught us to use ;

Our Father, &c.

SATURDAY MORNING.

A PRAYER FOR CHILDREN.

O LORD God, who "appointest unto us the bounds of our habitation," and through whose mercy "there remaineth a rest for thy people:" be graciously pleased to enable us so to fill up the station which thou hast allotted to us, that when we are called out of this world, we may enter into "everlasting habitations" of peace and joy.

It is thine appointment, O Lord, that the way to heaven should be through this world, in which there are paths which lead to destruction; and the adversary of our souls, "as a roaring lion, walketh about, seeking whom he may devour."

But how shall creatures so weak, so depraved, escape the dangers to which we are exposed in such a world as this? O that thou wouldest condescend to be our Guide, and our Protector, and then we shall be preserved from all evil.

Look down in mercy, O Lord, upon all those, who do not feel the great necessity of making this request unto thee. We particularly commend our tender offspring to thy grace. "O that they may live before thee!" Take away

from them that "foolishness which is bound in the heart of a child," and give them that "wisdom which is profitable to direct" them in this ensnaring and perilous state.

And to those, on whom thou hast bestowed children, be graciously pleased to afford both "knowledge" and "grace," for bringing up their offspring in the "nurture and admonition of the Lord." In educating them, may we seriously consider the nature of that world into which they are born; and may it ever be our first concern, the care that is always nearest our hearts, to guard them from the evils of that state, into which we have been the means of bringing them. O Lord we would put them into thy hands, that they may keep the "path of the just" while they are here; and that they may "sit down with Thee in thy kingdom" hereafter.

Crown, O Lord, our endeavours with thy blessing. Suffer not those, whose welfare we seek, to misunderstand us. Let them not look upon us as "their enemies because we tell them the truth." Give to our children a teachable disposition, that they may not lose the benefit of instruction, through obstinacy, rashness, or vanity. While we are pointing out to them the path of peace, do thou open their eyes, O Lord, that they may see it, and do thou incline their hearts to walk therein.

And we humbly pray that "a full reward may be given to us;" let none of them be content to be one among the many who have the "form of godliness without the power," but may we have cause to rejoice over them, as those "who cleave to the Lord with full purpose of heart."

Let thy presence, most blessed God, accompany them all through life. Though new situations should produce new and greater temptations, yet all will be well, if "Thou art with them." O guide them in all the steps which they take in matters relating to this life; and suffer them to enter into no connections which may be injurious to them either in temporal or spiritual things. In all their ways teach them to acknowledge thee, and then thou hast promised to direct their steps.

We do not ask great things for them. We only pray, that in that way which seemeth good unto Thee, they may have the honour of being useful to others. Should any of them prosper in temporal things, let them rejoice in their success, principally, on account of its putting more power into their hands to do good.

And whether they be high or low in the world, let the interests of thy church be ever dear to them; and may they count it an honour to do any thing, by which those interests may be promoted. O Lord suffer them not to leave the place which thou hast allotted to them, but in that place and station may they live to thy glory, and seek the good of their fellow creatures. And if they have it not in their power to do any thing more towards these ends, than endeavour to hand down the knowledge of thy gospel to posterity, by instructing their own children, may they see that this is a great and good work, and attend to it with diligence and delight. May they talk of thy wonderful works to their children when *they sit in the house*, when they walk by the way, *when they lie down*, and when they rise up; that

generations to come may know Thee, and praise be perpetuated to the last age of the world.

We do not ask that they may be exempted from all trial, for we know not but it may be good for them to taste the cup of affliction: but what we request is, that if they are tried, their afflictions may "bring forth in them the peaceable fruits of righteousness."

O Lord, whatever be their situation in the world, grant that they may walk as "strangers and pilgrims on earth." Never may they be ashamed of Christ or his words." May love to God, faith in Christ, and thankful remembrance of what he did for men, increase in them every day. As they approach the "end of their course," may they feel in their hearts an increasing longing to be with their Saviour, that they may behold his glory. And when the hour of separation comes, do thou be with them; that they may make an honourable and comfortable end.*

O "let there be a generation to serve thee," and may all of this house be of that number, and look this day as those who are of thy family. which we ask in the name of thy dear Son Jesus Christ our Lord; who taught us thus to pray,
Our Father, &c.

The following addition, for children who are going from home to be educated, may be introduced here.

We commend our dear children, who are going to school to-day, to thy gracious care, O Lord. We intreat thee to preserve both their bodies and their minds from evil. And may they be fitted, under the instructors who are placed over them, to live a life that shall be useful to others, and comfortable to themselves.

SATURDAY EVENING.

THANKSGIVING FOR HEALTH.

BLESSED be the Lord God, who "forgiveth our iniquities, who healeth all our diseases, and crowneth us with loving-kindness and tender mercies." Hitherto, O thou gracious "preserver of men," thou "hast helped us." We would look back on the past week with thankfulness, and end it with "speaking good of thy name."

We are not only "wonderfully made," but wonderfully preserved. The health of our bodies calls for great thankfulness; and to whom shall we offer it, but to him "in whom we live, and move, and have our being?" And O that we may well employ that health with which we are blessed. Suffer us not to make a sinful use of those senses thou preservest to us. Let all our faculties, both of body and mind, be employed as "instruments of righteousness;" that with all our powers we may glorify thy name.

Grant, O Lord, that every one in this family, who has passed the week in good health, may make this his earnest prayer to thee. And to those whose health has been interrupted, and those who feel themselves liable to sickness, give thy heavenly grace, that what they feel or fear may have a good effect on their souls.

Teach us, when we feel our infirmities, to receive instruction from them. May we be reminded by them that "there is an appointed time to man upon earth, and that his days are the days of *an hireling*." O may they lead us to enquire, *whether the hireling be about the business to*

hich the master hath appointed him, and may
 ey stir us up "to do whatsoever our hand find-
 h to do, with all our might."

O Lord, "man dieth and wasteth away; yea
 an giveth up the ghost, and where is he!" Thy
 ord O God, hath revealed to us where the
 odly man will be found: "Them that sleep in
 usus, will God bring with him, and they shall
 er be with the Lord." Does there "remain
 en a rest for thy people!" O let every thing
 hich makes us feel "how frail we are," cause
 s to turn our eyes to that heavenly Canaan,
 hich thou hast provided for thy children, and
 that blessed Saviour, who conducts them
 ither.

We bless thee, that we have heard of that bet-
 r world, and of that "way" to it, which thou
 st in mercy opened for us. We would give
 ee thanks also for "lengthening out our
 ys;" for thereby we have time sufficient to
 end to those things "which relate to our"
 re "peace." O that we may make this use
 our lengthened life, that the longer we live,
 more we may be fit to die! Pardon, O good
 , every one in this house, who hath this
 suffered time to be totally lost, or uselessly
 ed. Let our passing hours serve to "quicken
 uls," by reminding us, that the "end of
 ings is at hand." Impressed with this
 t, may we "be sober and watch unto
 ,"

ed be thy name, not only for our health,
 all the blessings which thy hand hath
 d. How great is thy mercy! who can
 all that it does for us! It finds us a

habitation to dwell in; it finds us a bed to rest on; it spreads our table; it clothes our bodies; it heals our sickness; it binds up the heart when broken; supports the mind when burdened; and cheers the spirit when sorrowful. Yea, it pardons our sins; it "blots out our iniquities;" it snatches us as "brands from the fire;" and carries us from earth to heaven. O how many, and how great things have we to praise Thee for, most gracious Lord!

We would look forward with thankfulness to the approaching Sabbath. We would reckon it among our greatest mercies, that we have means of grace afforded us, and days of holy rest to attend on them. Preserve us, O Lord, this night, and bring us to see another of these days. May we enter on it with joy, and attend the means of grace with a mind earnestly desirous of obtaining all the benefits for which they were in mercy ordained. Enable us to "worship Thee in the beauty of holiness," and to "receive with all readiness" whatsoever thy word shall declare unto us.

O "what are we, and what are our fathers' houses," that the blessed God should look upon such unworthy creatures as we are! We "are not worthy of the least of thy mercies," and yet thou holdest out thy choicest blessings to us! Accept, O Lord, the praise which is due to Thee for all we have, and all we hope for, through Jesus Christ our Lord; from whose instruction we have learned thus to pray unto thee;

Our Father, &c.

FOURTH WEEK.

SUNDAY MORNING.

A PRAYER FOR THE SUCCESS OF THE GOSPEL.

Most holy Lord, of whose goodness and mercy we are continually partaking, accept our humble thanksgivings for the preservation thou didst afford us during the last night, and for granting us the light of another sabbath. May we rejoice in the return of this holy day; and endeavour to profit by all the opportunities, which thy mercy affords us, of becoming "wise unto salvation."

O Lord we are encouraged to lift up our eyes unto Thee, by that "great love" which thou hast manifested, in "giving thine only begotten Son for us." We are supported by that pledge of a blessed immortality, which thou hast given to us in raising him from the dead. And therefore, though we live in a sinful and miserable world, we begin this day with holy joy. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us to a lively hope, by the resurrection of Jesus Christ from the dead."

Be pleased, O Lord, to grant, that we may feel in our souls the working of that mighty power, which was wrought in Christ, when he was raised from the dead. May we be 'raised from a death in sin, unto a life of righteousness.'

We pray, O Lord, that "Christ may be glori-

fied" this day, in the success of his holy word. Strengthen those who are to publish thy gospel, that they may give their testimony with great power; may great grace be upon them, and upon all their hearers. Grant that many may be enlightened by the word of truth, and enabled, by thy grace, to withdraw "their affections from" the deceiving "things that are on earth," and "set" them on those blessed "things that are above."

In imitation of the first followers of Christ, we assemble for public worship on that day of the week on which our Saviour rose. May our meeting together be blessed with that "power of the Holy Ghost," which gave life to the first christian assemblies. O let those blessed times return, when, the Spirit being poured out from on high, the wilderness became a fruitful field. Thine arm is not shortened; nor doth this sinful world stand in less need of thy grace than formerly. O put forth again that new-creating power with which thy gospel hath been heretofore accompanied, that thy "word may still be glorified," by the conversion of many hearts to God.

Great thanks would we render to thee, O Lord, that we are yet favoured with the means of grace. Much as thy day hath been disregarded, and much as public worship hath been neglected, these things have not yet provoked Thee to deprive us of the light of thy gospel. O continue this blessing among us still, and cause us to give more heed unto it, as unto a "light shining in a dark place." Have mercy on them who value ~~not~~ *this* great advantage, and make them to

show the supports and consolations which it yieldeth unto thy servants. O that some of those poor wanderers, who (not knowing the things that belong to their peace) devote this day to forbidden pleasure, may be brought home to thy fold, and made to rejoice in that holy word of God, which now they despise.

Let this, O Lord, be a day of comfort to the afflicted. Let the oppressed, the desolate, the troubled in mind, flock to thy house, and there find relief. "O let them not return ashamed: let the poor and needy praise thy name."

Meet and bless all those, who shall wait on Thee this day "hungering and thirsting after righteousness." And O that we of this family may thus wait upon Thee. The more we hear concerning God and heavenly things, the more may we wish to hear.

But let us not be mere hearers. May thy holy Spirit influence us, and give us not only a spirit of wisdom, but a spirit of love; that we may give our hearts unto God, and that it may be our meat and drink to do his will.

May every successive opportunity of waiting on Thee in thy house, increase in us all those holy dispositions, by which thy servants are fitted for the worship of heaven. Make us to grow "rich in faith, and in good works," but still keep us low in our own eyes; and remembering "who made us to differ" from others, may we be always saying, "Not unto us, O Lord, but to thy name be the praise."

Let us from day to day be kept living like the blessed expectants of a better state; waiting with humble and joyful hope for that glorious period,

when our Redeemer "shall appear unto" our complete "salvation;"—when the last storm shall blow on the church, when the last dart shall be thrown by the wicked one, and the last enemy shall be destroyed. Now to God the Father, Son, and Holy Ghost, be glory for ever. Amen.—Our Father, &c.

SUNDAY EVENING.

THANKSGIVING FOR CHRIST'S COMING INTO THE
WORLD.

O THOU, who art "over all, God blessed for ever," look upon us; and assist us in offering up the sacrifices of praise and prayer. Help us to adore Thee for the mercies of redemption. If thine holy "angels desire to look into these things," how ought we, for whom this redemption was wrought, to dwell on the subject, and to be continually ascribing "glory to the God" of salvation.

O that we had the tongues of angels to celebrate that great compassion of our God to sinners, which made him send his blessed "Son into the world, that through him it might be saved." O Lord, whenever we consider what man is, either by looking into the world, or into our own hearts, this mercy appears "too wonderful for us." How easy had it been for Thee to have punished all those, who rebelled against Thee: but "thy thoughts towards us were thoughts of peace, and not of evil:" and therefore, *instead of stretching forth thy mighty hand*

destroy us, thou hast made "bare an arm of salvation" in our behalf.

And now, O Lord, since it hath been our happy lot to be born in a land in which the blessed tidings of this grace are published, enable us rightly to conceive of the wonderful loving-kindness of Him, who took our nature upon Him, and dwelt among us." Enlarge our minds, O Lord, that "we may be" better "able to comprehend the breadth, and length, and depth, and height, of the love of Christ, which passeth knowledge."

Teach every one of us the greatness of our obligations to that blessed Saviour, who came to redeem us by his blood." Make every one of us family to know what he is in himself, that we may learn how to value the great love of Him, who "gave his life a ransom" for sinners.

And grant, O Lord, that none of those who bear of his name may like the unbelieving Jews reject him. Let it not be said that "he came" to us, and "we received him not." May we receive him as a *Saviour*, by believing on him; as a *Guide*, by following him;—as a *Friend*, by loving him;—and as a *Master*, by serving him.

Let it not content us, O Lord, to call ourselves by the name of Christ; but may we remember, that he came into the world, not merely to give us a new name, but to make us "new creatures." Enable us then to "put off the old man, which is corrupt," and to "put on the new man, which, after God," is "created in righteousness, and true holiness."

Be graciously pleased to open the eyes of those

who call themselves christians, and yet consider not the end for which "Christ came into the world." Grant that they may see what true christianity is; and may they partake of that grace which preserves thy true disciples from "riot and drunkenness; from chambering and wantonness;" and enables them to "live a sober, righteous, and godly life, in this present world."

O Lord, let thy kingdom spread on the earth. Scatter the darkness which prevents men from seeing its glory, weaken the powers which oppose its progress, and succeed the lawful endeavours of all those who labour for its extension. Let the "weapons of our warfare," be found "mighty through God to the pulling down of strong holds" of error, and to the setting up of that kingdom which is "righteousness, peace, and joy, in the Holy Ghost."

Look, O Lord our God, upon a world still "lying in wickedness," and send forth thy light and thy truth to lead men into the way of peace.

Bless all who are called to preach the "glorious gospel of the blessed God." May they deliver thy word with clearness, and force; and may thy Holy Spirit so accompany their ministry, that many may be brought to know thee "the only true God," and to live in the faith and love of the Redeemer, to the end of their days.

And may the "word of thy grace," which we hear from time to time, make us more "fruitful in every good work," through Jesus Christ, our only Mediator and Advocate; in whose name and words we further call upon Thee, saying,

Our Father, &c.

MONDAY MORNING.

THAT WE MAY SET GOD ALWAYS BEFORE US.

“ALL thy works praise thee.” O Lord, let “thy saints give thanks to Thee:” let them “speak of the glory of thy kingdom, and talk of thy power.” We pray that our eyes may be opened to see Thee in all thy works, and that our hearts may devoutly regard the many testimonies of thy wisdom, power, and goodness, with which we are surrounded.

Let the works of creation remind us of “the Lord our maker, who stretched forth the heavens, and laid the foundations of the earth.”

Let thy ‘never-failing providence, which ordereth all things in heaven and earth,’ teach us to praise Thee for what we have received, and to trust Thee for what we want. May we so regard it, that our hearts may be kept stedfast amidst threatening appearances, and be enabled to rejoice, at all times, that “the Lord reigneth.”

But above all, open our eyes to behold the glories of thy grace. Let our hearts be filled with wonder, love, and praise, for thine ‘inestimable love in the redemption of the world, by our Lord Jesus Christ.’ May we be enabled, by faith, to take to ourselves the comfort of that great love which thou hast shewn to sinners, in “giving thy dear Son for the life of the world.” May we know that “we have redemption through his blood, even the forgiveness of our sins;” and having “seen thy salvation,” may we “go on our way rejoicing.”

Enable us to walk as the “redeemed of the

Lord." We dwell in a world that lieth in wickedness, and we carry about us a body of sin and death. O look upon our dangers, and our weakness, and guard us this day from "the lust of the flesh, the lust of the eye, and the pride of life."

And do thou, "who keepest the feet of thy saints," preserve us from going in the way of temptation. May we "walk circumspectly; not as fools, but as wise." If sinners therefore entice us, suffer us not to consent to them; and never may we venture to go where thy presence will not go with us.

And lest temptation should follow us even into the path of duty, enable us to put on the "whole armour of God," that we may be able to stand in the hour of danger. Strengthen us, by the aids of thy Holy Spirit, for every conflict, that although fiercely assaulted, we may endure; and though wounded, we may still continue to "fight the good fight of faith;" and at length receive from thy gracious hands "the crown of life."

O Lord, enable us to go forward in thy paths, and all will be well; for there are more with thy people, than there are against them: "they that be with us are more than they that be with them." But make us, nevertheless, to watch and pray against everything that may tempt us to depart from the living God. If the deceitfulness of sin be working in the heart of any one of us, let it proceed no further; but let the imposture be discovered, and the snare broken; that the soul which was in danger may rejoice in that great God who worketh deliverance for *his servants*.

us not be so foolish as to trust in our hearts. Let the "Lord be our confidence," let us have "none in the flesh." We would to Thee daily for fresh supplies of grace, what we have not in ourselves, we may receive out of the fulness of our Saviour. O let the stream which floweth from that rock, follow I through the wilderness; that although be "fightings without, and fears within," souls may be filled with strength and peace. These inestimable blessings we intreat Thee to send down, not only on us, but on others like-

And herein we particularly pray for our kindred. Thy word teaches us to seek welfare like those who know "what is for man." And therefore we pray, that may all "know the truth, and that the truth may make them free." Yea thus, O Lord, let us pray for all mankind, O that the kingdoms of this world may become the kingdom of our Lord, and of his Christ."*

We humbly request thee, O Lord, to preserve us day from every evil, temporal and spiritual, through Jesus Christ our Lord.

Our Father, &c.

To be added if one of the Family is going a Journey.

Commend to thy care, O Lord, thy servant who is engaged upon a journey. Be thou his director and defender. Mercifully pleased to keep him, not only from bodily harm but from running into temptation. May he return in safety to this house, and may we all join again in praising thee for thy mercies towards each of us.

MONDAY EVENING.

THANKSGIVING FOR OUR NATIONAL ADVANTAGES
AND PRAYER FOR THE CONTINUANCE AND IM-
PROVEMENT OF THEM.

THOU, O Lord, art "over all blessed for ever. Thine is the greatness, and the glory, and the victory, and the majesty." And although thine authority is but little regarded among men, yet thou art daily shewing forth thy goodness; for it is thou that givest "rain, and fruitful seasons," and dividest to the nations the peculiar blessings which they enjoy.

Glory be to thy name for the favours which thou hast showered down upon our land. We bless Thee for a fruitful soil, a healthy climate, a mild government, and for all the temporal blessings with which thou hast distinguished this favoured kingdom.

But most of all we bless Thee for causing the light of thy "glorious gospel" to reach us, whose forefathers were among the darkest of the heathen nations. "Through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them who sit in darkness, and in the shadow of death, and to guide our feet into the way of peace."

We pray Thee to give us a thankful sense of all our mercies; among which we count it one of the greatest, that we live under a free government. Blessed be thy name, that we are left at perfect liberty to follow the light of thy word, whithersoever it leadeth us.

How seldom, O Lord, have thy servants had

the peaceable possession of this privilege! How generally has it been their lot, to prosecute their everlasting concerns under the frowns of the world, and often at the hazard of their very lives! But we "sit under our own vine and fig-tree, none making us afraid." May we be duly sensible of the worth of this blessing; and be daily praising thy name that we can enjoy, in such a world as this, the unmolested privilege of serving God according to the dictates of our consciences.

"O Lord, holy and true," we must own with shame, that, as a people, we have not made that moral improvement of our national privileges which we ought; if wicked men therefore should be permitted to rise up among us, and disturb our peace, we must confess, O Lord, that we deserve the chastisement.

But thy word encourages even those who deserve judgment, to cry for mercy. Hear us then, O thou who art ever ready to receive the petitions of those who pray to Thee in the name of thy dear Son. We intreat Thee, by his obedience, his agonies on the cross, and all the merits of his mediation, to be still "favourable to our land."

Bless us still with the comforts of order, and regular government. May the duties of magistracy be faithfully discharged: and grant that the powers under which thou hast placed us, may be "reverenced by the good, and dreaded by evil men."

Suffer not evil-designing men to mislead the minds of the simple. Guard us against those "whose word eateth like a canker." And that *our minds may not be corrupted by them, let*

thy word, O Lord, be our constant study, and our rule in every thing. Give us grace faithfully to follow the directions of those holy scriptures, which teach us to "fear God, and to honour the king;" and which caution us "not to meddle with them who are given to change." Let us "study to be quiet, and do our own business;" that we may "walk as the sons of God, harmless and without rebuke, in our generation."

We pray Thee to give us grace deeply to repent of all our negligence, in not improving our national advantages to the best purposes: and enable us to make a better use of them for the time to come. Blessed be thy name, that they are yet continued to us; O, that we may not provoke Thee to take them away!

Pour out the grace of thy Holy Spirit, O Lord, upon all orders of men, that the "fear of thy name" may be found among high and low, rich and poor. Grant that this holy principle may increase among us; that the peace of our land may stand on firmer ground; for thy word teaches us to consider true religion, as the greatest security of a people.

Blessed be thy name, that amidst an awful degeneracy of manners, there are some who not only call themselves christians, but who are such in "deed and in truth." Lord, increase their number! and may we be found with them, abstaining from the sins of the times in which we live, and discharging the duties to which the times call us.

Help us, O God of grace, to walk day by day, as disciples of Jesus; "that all things may work *together* for our good." To thy providential

care we now commend ourselves; be our protector from every evil to which we are exposed. These mercies we ask in the name of that adorable Mediator "by whom we have access" to Thee, though in ourselves unworthy to approach thy Throne.—Our Father, &c.

TUESDAY MORNING.

A PRAYER FOR THE GOVERNMENT OF THE THOUGHTS.

O most gracious Lord, thou hast mercifully heard and answered the requests which we made to Thee last night. We have been blessed with protection, with peace, and with rest. We appear before Thee again, to commit ourselves anew to thy care, that we may be preserved from the dangers to which we are liable this day.

And we pray to be kept not only from those evils which come from without, but from those also which our Lord hath told us, "come from within, and defile the man." O thou who searchest, and who canst regulate the hearts of the children of men, preserve us this day from all impure ideas; from all angry purposes; from all discontent of mind; and from all vain, as well as wicked, thoughts. We have found such thoughts presenting themselves to our minds, and what is worse, we have given them entertainment.

We feel that we need the intercession of that blessed Advocate who standeth at thy right hand; *and we implore*, in his name, the pardon

of many transgressions, which no eye but thine hath seen.

And do thou, who 'knowest the things which come into our minds,' and observest what reception we give them, enable us to resist every unholy thought that may occur to our minds this day.

O that all within us may serve and glorify thee, most blessed God. And to that end be graciously pleased to vouchsafe unto us the grace of thy Holy Spirit. May that divine influence be continually present with us; ever suggesting to our minds that which is good, enkindling in us spiritual affections, and nourishing in us an increasing taste for that which is holy and heavenly.

Sanctify our imagination that it may not be a snare, but a help to us, in our passage through life. Let not the great enemy of souls be suffered to carry on his wicked designs by means of this faculty; but let thy blessed Spirit so regulate it, that we may be neither deceived, nor defiled, nor distressed through it.

And give us grace, O Lord, to be daily endeavouring to store our minds with good thoughts. Thanks be to thy name for that rich treasury, the Holy Scriptures, from which our minds may be furnished with the most sublime, the most improving, and the most consolatory meditations. O may we prize that blessed book; may our memories be stored with its precious declarations; and may it be one of our chief delights to think upon them.

Let our minds be occupied with what our God *and Saviour* hath done for us. Let the remem-

brance of Jesus' name become habitual to us. Let the recollection of his compassion, his grace, his power, his sorrows, and his death, his heavenly words, and benevolent actions, be ever present to our minds. Author of every good and perfect gift! "open our understandings, that we may understand the Scriptures;" and may their directions, comforts, and prospects, take full possession of our souls, that "vain" and wicked "thoughts may not lodge within us."

And may we not only use the proper means for filling our minds with that which is good, but carefully avoid all those things which tend to suggest wicked imaginations. Subdue in us, O Lord, all vain and hurtful curiosity. Suffer us never to venture on any forbidden ground; nor to allow ourselves in any employments, or recreations, by which "Satan may get an advantage over us." Help us, O gracious God, to act with this wise and holy caution throughout this day.

We beseech Thee, O Lord, to give unto us all the deepest sense of the value of thy favour, and of the insignificance of every thing that can be put in competition with it. Let it not be our principal concern to appear fair in the eyes of our fellow creatures, but to be approved by Thee.

Let us, O Lord, be more under the influence of that grace which keeps alive the devout remembrance of thine all-seeing eye, that "out of the abundance of a heart" sanctified by that spirit, "our mouths may speak" to thy praise, and that all our powers may be employed to thy glory. These blessings we humbly intreat Thee to bestow upon us, through Jesus Christ our

Lord, who taught us to look up to Thee in hope,
and address Thee in these words,
Our Father, &c.

TUESDAY EVENING.

FOR GRACE TO IMPROVE BY AFFLICTIONS.

Most merciful God, who art pleased to be "nigh unto all those who call upon Thee," and art ready to "fulfil the desire of those who fear Thee:" enable us to make Thee our trust; that in the time of trouble we may be able to take shelter "under the shadow of thy wings." O that we may be wise enough to remember Thee in the day of prosperity, so wilt thou "know our souls in adversity." Thou art the source of all true comfort: "when thou givest quietness, who can make trouble;" but when thou hidest thy face, who then can endure the day of trial!

Suffer us not foolishly to expect, that we shall "pass the time of our sojourning here," without feeling the "thorns and thistles" which the earth "bringeth forth." And when troubles come upon us, O heavenly Father, "remember that we are but dust," or "as a leaf driven to and fro," and "give us help in time of need."

Enable us patiently to resign ourselves to Thee, who "dost not willingly afflict or grieve the children of men." Let us wait with meek submission for the time of deliverance. If the trial be continued long, suffer not "our eyes to fail with looking upward." O give us "strength equal to our day," that "patience may have its perfect work."

Let not the desire of relief be the only thing which employs our thoughts when we are in affliction; may we endeavour to "profit" by our trials. When we are bound in fetters, and holden in cords of affliction, then show us our work, and our transgression, wherein we have exceeded; and then do thou open our eyes to thy discipline, that we may learn wisdom in the school of affliction. Let not one of us cover his sins, but humbling himself before our God, may his soul answer to every stroke which thy hand may inflict. "That which I see not teach thou me: if I have done iniquity, I will," by thy help, "do it no more."

Let the rod of affliction be made to help us in that great and difficult work of withdrawing the heart from the world. When it is found that the idol "cannot save us in the time of trouble," may we see the vanity of trusting in it, and remember the lesson which we are taught, to the end of life. Let us pass the rest of "the time of our sojourning here," with an eye stedfastly directed to Thee, the proper object of our trust; accounting it a mercy to be made to feel that "this world is not our rest;" and profiting by the disappointment of our earthly hopes, learn to seek that "rest which remaineth for the people of God."*

** In troublesome times the following addition may be introduced here.*

And grant, O Lord, that the judgment with which our land is now visited, may have its proper effect upon us. We humbly pray Thee to remove, in thine own time, the punishment with which we are now deservedly afflicted. May it be so sanctified, as to bring us to a due sense of our sins, and be

O grant that we may daily become “more meet for the inheritance of the saints in light.” Let our faith, and our hope, and every christian temper, be improved by our passing through the furnace of affliction, that our “trials may work for us an exceeding and eternal weight of glory.”

And may all thy servants be enabled to “glorify thee in the fire” of affliction. Let them not forget the “man of sorrows,” nor overlook the example of a meek and suffering Saviour.

But may they tread in the steps of that blessed “forerunner,” who was “led as a lamb to the slaughter,” and “committed himself to him who judgeth righteously.”

O God our Saviour, be graciously pleased to “succour the tempted.” Teach them to look to Thee for that “grace which is sufficient for them” that though weak in themselves, they may be strengthened by thy power, and be enabled to hold forth an example of patience, hope, and peace, for the instruction of others. O let it be seen by the behaviour of suffering Christians, that their God is a “present help in time of trouble,” and that though they may be smitten with the rod of affliction, their condition is truly blessed.*

made the instrument of general reformation. And may all those “who fear thy name,” be enabled to glorify Thee, by relying on thy power and goodness; and to honour religion, by “possessing their souls in patience” during the present trial.

* *The following addition for a sick person in the family may be introduced here.*

We intreat Thee, O Lord, to look down in mercy on that afflicted person in this house, to whom thou hast appointed ~~the~~ *the* cup of trial. Be graciously pleased to sanctify to him the

We commend all the children of affliction to Thee this night. And we bless thy holy name for all those whom thou hast this day preserved from tasting of their cup. Be, O Lord, our defender this night from all evil, and be graciously pleased to restore us to the light of a new day. To thy holy name be ascribed everlasting praises. Amen and Amen.

Our Father, &c.

WEDNESDAY MORNING.

THANKING GOD FOR THE GIFT OF A SAVIOUR.

O most blessed God, thou art the source of all good; without Thee, "man is vanity, in his best

visitation of thy providence, by causing it to work for *his* good. Vouchsafe to *him* relief in thine own good time; and till that blessing is granted, may thy will be submitted to with meek resignation. Preserve *him* from hard thoughts of God while *he* is under affliction, and may *he* be brought out of it, with a deep sense of thy mercy; may *he* obtain grace to profit both by the trial, and by *his* deliverance from it.

But if it seem not good unto Thee to raise *him* up again, O prepare *him* by thy grace, for *his* departure hence. We humbly intreat Thee to give "him repentance unto life," and a true faith in Jesus Christ. Sanctify *him* by thy Holy Spirit, that *he* may become daily more meet for, and desirous of, thy heavenly kingdom.

For a sick child, let the following addition be introduced here.

O thou who art pleased to look down with gracious regard upon all thy frail creatures, have compassion upon that sick child, whose afflicted case we desire to spread before Thee. We humbly beseech Thee to release *him* from *his* sufferings. Enable us to wait with patience for thy merciful appearance in *his* favour, and submissively to acquiesce in the way, in which it shall please Thee to put an end to *his* affliction.

estate." Without Thee, our light is darkness; our wisdom, folly; our wealth, poverty; our happiness, but disguised misery.

O Lord, all that we have cometh from thy bountiful hand. To Thee are we indebted for the food we eat, the health we enjoy, the friends who love us, the benefactors who help us, and the instructors by whom we are edified. Great is the number of our mercies. But there is one which exceeds all the rest; the inestimable gift of a Redeemer, who is "able to save to the uttermost," and "casteth out none that come to him."

We pray Thee to fill our hearts with thankfulness for this "unspeakable gift," in which all that we want is to be found. Give, O Lord, unto every one of us such a sense of our own poverty, as shall make us gladly apply to Christ for "wisdom, righteousness, sanctification, and redemption."

May we apply to him with a contrite, and yet a believing heart, that "out of his fulness we may receive grace for grace;" that we may pass from condemnation to peace; from fear to hope; and from the bondage of sin to that holy liberty, with which "Christ maketh his people free."

May we not only look to him, as our "advocate with the Father," but may we "abide in him;" that we may be always able to speak of him as a "refuge from the storm," a "shadow from the heat," and as "rivers of waters in a thirsty land."

O may we be "living branches in" that "true vine, separate from whom we can do nothing." *And may this vital union be evidenced by all its*

ruine fruits; that we may pass our days rejoicing in that Saviour, who is the "rock," on which church is built; the "manna," by which it is fed; the "light," by which it is cheered; and the subject of its everlasting songs.

Enable us to walk this day as "the redeemed of the Lord." The time past of our life, O Lord, may indeed "suffice to have wrought the will of the Gentiles;" but now let us "have no fellowship with the unfruitful works of darkness;" let the "love of Christ constrain us." Let us love to Him, who died for us."

And may the remembrance of our Redeemer's name refresh us under the labours of this life. May the recollection of the sufferings he endured for us, reconcile us to the crosses, and guard us amidst the snares, to which we are exposed. O may the sharpest sufferings be less horrible to our minds, than the thought of "crucifying the Son of God afresh," by wilfully committing those sins for which he bled on the cross.

Have mercy, O Lord, upon the nations which are yet in darkness. Let the "glory of the Lord be revealed, and all flesh see it together;" that the "name of Jesus may be known and loved," and "rejoiced in" wherever there is a human nature to hear the "glad tidings" of his grace. And wherever thou sendest thy word, let it be accompanied with that power which thou hast in the heart of every man, to cause the "truth to be received in the love of it." Let not thy servants, whom thou hast "put into the ministry," have to complain, that their "report is not believed." O let not the "god of this world," and the eyes of men," when that blessed light

of the gospel shines around them, which shews them the “things which belong to their peace.”

The Lord bless and preserve us, and ours, and all for whom we ought to pray, for the sake of Jesus Christ, our only mediator and advocate, in whose words, we further call upon Thee, saying, Our Father, &c.

WEDNESDAY EVENING.

FOR THE WISDOM AND PIETY WHICH IS REQUISITE
IN THE GOVERNMENT OF A FAMILY.

O THOU who didst promise to be the “God of the families of Israel,” let thy blessing rest upon this house; that it may be the habitation of piety, of order, and of peace.

O gracious God, whatever others do, “as for us, we will serve the Lord.” Blessed be thy name for giving us grace to make this resolution; we pray that we may never depart from it. And since thou condescendest to speak of “dwelling among men;” we pray that thou wouldest be pleased to dwell among us. For where thou art, O Lord, there abideth peace.

We can expect no real enjoyment of any thing without thy blessing. Do thou enable us to seek for *that*, in the way in which it is to be found. Make thy servant, whom thou hast set over this house, a wise and godly ruler of his family. Here let God be always honoured. Here let the voice of prayer and praise be daily heard, and the light of holy examples be continually seen.

Give grace to thy servant, O Lord, to banish *from this house* all those hurtful customs, which

the ungodly spirit of the world hath brought into families. Enable him with wisdom, and in the spirit of kindness, to keep out of his family every thing by which the minds of his household may be polluted. Teach him to watch over his abode like a faithful shepherd of the flock committed to him; that not only no gross enormity be allowed within it, but that nothing which may lead to idle and frivolous habits be suffered to establish itself here.

O God, let this house be a place for instruction; let it be a nursery of piety, in which those who go from us, may learn to fill the stations allotted to them, with a conscientious regard to the duties incumbent on them.

And give success, O Lord, to our humble endeavours. Look in mercy upon these children and servants, whom we seek to bring up in the "nurture and admonition of the Lord;" and grant, that they may "keep thy ways," and walk therein unto the end.

And may we, of this family, not only be regular and orderly in our life and conversation, but be influenced by the spirit of christian unity and love. May we "bear one another's burdens; and so fulfil the law of Christ." May we not only be ready to assist each other under bodily infirmities, but bear, like Christians, with what is wrong in one another.

And for this purpose, pour thy grace, O Lord, into every heart. Let every one of this house feel that efficacious influence of thy Holy Spirit, which leads us to that which is right, by first humbling us for what is wrong. Let our hearts be properly affected by thy patience and mercy

to us, who "in" so "many things offend," that we may exercise that mutual forbearance, without which there can be no sound family peace. "Make us all to be of one mind in this house," and let that be the mind of an enlightened, humble, and heavenly-tempered creature, taught of God to "follow holiness and peace."

O God of mercy, pity all those who are "as sheep having no shepherd." Have compassion on the children and servants of families, in which thy "name is" never "called on". Save them from the evils to which uninstructed souls are exposed, and into which we see many of them fall.*

And by the vices and miseries, which so frequently follow the neglect of religious instruction in early life, teach us, of this house, to set a due value on it. Let not the younger branches of the family be impatient to "burst the bonds,

* *During the Assizes, or at any other season for trying public offenders, the following addition may be introduced here.*

And may our hearts be touched with christian compassion, at seeing so many brought to infamy, and to an untimely end. We humbly commend to thy mercy, O Lord, all those whose sins have brought them to public punishment. O that the poor wretched exile may learn instruction in that distant land, to which he is banished! May his sufferings "bring him to himself," that he may bless the God of salvation; and though driven from his native country, may he be received at last into thy kingdom.

But especially look on those, who are condemned to die for their offences. O thou who didst pour the grace of repentance into the heart of the dying thief, vouchsafe the like mercy to those who are appointed unto death; that they may be as "brands plucked out of the fire." And may their untimely end be regarded as a warning of the consequences of

l break the yoke" of godly discipline, but be
nkful to God that care is taken of them; and
y, that they may give a good account of those
antages which God hath put into their hands.
ead us all, day by day, in thine own paths,
t our way may be peace, and our end may be
ice, through Jesus Christ our Lord.
Our Father, &c.

THURSDAY MORNING.

PRAYER FOR THE INFLUENCE OF GOD'S HOLY SPIRIT.

ERNAL and ever-blessed God, by whom all
ings were made, and by whom they are up-
d, mercifully look down from the throne of
glory, upon the unworthy creatures who are
v bowing at thy footstool.

O Lord, there is nothing that can yield real
sfaction to our hearts, but a knowledge of
self as our God, and our friend. We are
eking the living among the dead," till we
k for our happiness in Thee. Put therefore
esire into our souls to know Thee, and to be
nuch united to Thee as such frail creatures
be to the ever-blessed Creator.

But, O great God, how shall we attain to such
our and happiness? Art thou not of "purer
s than to behold iniquity?" Do we not know
: we are defiled by sin? O Lord, our very en-
vours to be holy prove it; if we set ourselves
ray unto Thee, to read thy word, or to medi-
on everlasting things, it is with difficulty
: we can keep our attention fixed, even for

the little time we are thus employed. Hereby we see that the natural tendency of our hearts is to depart from God.

How then can God have any thing to do with such sinful creatures? We might form conjectures of our own to answer this enquiry: but we should have no assurance of their being any thing more than the vain imaginations of a depraved heart. What cause have we therefore to thank Thee for thy holy word, which both shews us the way to God, and how to walk therein.

Blessed be thy name for a Mediator, in whom we may approach Thee, and obtain mercy. Blessed be thy name, for the promise of thy Holy Spirit to cleanse and purify our hearts, that we may be made meet to hold communion with God, and enjoy the "light of his countenance!" O grant us this grace, for the sake of him who "bore the cross," and is now "sitting down at the right hand of the Majesty on high."

We call to mind the glorious day of pentecost; that day, when "mercy rejoiced against judgment," by "turning the hearts of the disobedient to the wisdom of the just." O let that power which "pricked the hearts" of our Lord's persecutors, again attend the ministry of the gospel! Let not those who "labour in the word and doctrine," spend their "strength for nought;" but may thy word be still accompanied with the influence of thy Holy Spirit, that it may be "quick and powerful," and both humble and gladden the hearts of those who hear it.

O thou who art able to make the "wolf, dwell with the lamb, and the leopard to lie down with the kid;" and who didst on the day of pentecost,

gloriously shew forth this transforming power of thy grace, pour forth upon us that spirit of "brotherly kindness," by which the first disciples were distinguished. Enable us who call ourselves christians, to "put on, as the elect of God, bowels of mercies, kindness, and long-suffering;" that all men may know whose disciples we are, by the love that we bear one towards another.

May thy blessed Spirit impart unto every person in this family, that spiritual life, which will cause us to seek after "every" christian temper. Let us be known as the followers of the Lord, by "love, joy, peace, long-suffering, gentleness, goodness," and by all other fruits of thy Holy Spirit. Unite us, unworthy creatures, to that blessed company, who shall to all eternity praise Thee for raising up a mighty Saviour for them, and for giving them grace to trust in him, and to love him, with their whole heart.

May thy Holy Spirit abide with thy church *continually*, and may we be always under his sanctifying influences, that we may not only see the "way of salvation," but also "walk therein" day by day. Cause us to increase in faith, in hope, and in charity; and while our "light is shining" brighter, may our hearts be more and more filled with that "peace of God, which passeth all understanding."

Be mercifully pleased, O Lord, to be with all of us, this day, in our several places; keeping us from evils and dangers of every kind. And such as may be permitted to befall us, do thou sanctify to us, "making them to work for our good." Let us be concerned to live as we ought to live in thy sight, and thou wilt care for us in

all things. In this holy care, and in this blessed confidence, we pray Thee to keep us, through Jesus Christ our Lord.

Our Father, &c.

THURSDAY EVENING.

A PRAYER FOR ALL STATES.

O GOD of mercy, thou hast taught us to make prayers and supplications for others, as well as for ourselves, vouchsafe to hear our requests for all states and conditions of men.

We rejoice, O Lord, that although “iniquity greatly aboundeth” in the world, yet “thou reignest” over the works of thine hands. Thou art able to turn the course of all things here to the glory of thine own holy name, and canst make even “the wrath of man to praise Thee.”

We thank Thee, most merciful God, for the *benefits and comforts of civil government*. We pray that thy blessing may rest on this thine appointment, and on all persons who are employed therein. Be thou the counsellor, and supporter, of all *Christian Kings*, and all persons to whom the powers of government are committed; that they may neither *neglect* the important duties of their office, nor *sink* under their weighty cares.

Let thy choicest blessings descend on thy servant our Queen. May she be the protector of her people; and may ‘we, and all her subjects, duly regard that authority,’ which thou hast given to her. Bless her with wisdom in the *choice of all her ministers* that all places of trust

may be filled by able and conscientious men. Defend her, O Lord, from the designs of evil men; and let there "be abundance of peace in her days."

We praise Thee, for having been pleased to favour this land with a christian ministry. Grant, O Lord, that all those who have this office entrusted to them, may know and love the "truth as it is in Jesus." Bless them with wisdom, patience, zeal, humility, and love to mankind, that they may be "burning and shining lights" in the world: "holding forth thy word" by their lives, as well as by their discourses. And may the "seed" which they sow, produce much "fruit" to the glory of thy name."

O that all the churches which have gone aside from the path of truth, may see, and forsake their errors. May that Holy Spirit, through whose gifts the first christian societies were so distinguished, be again poured forth, that the "pure and undefiled religion" of our God and Saviour, may revive among all who call themselves christians.

We bless thee, O Lord, for all those whom thou hast enabled to "keep the faith." Strengthen these thy servants, O God, to persevere in the "good way," into which thou hast brought them. "Cause them always to triumph in Christ." May thy Holy Spirit increase in them all heavenly tempers, that they may be happy and honourable "witnesses of the truth," wherever they dwell.

Have mercy, O God of patience and power, on all those who have not yet returned unto Thee. "The hearts of all are in thy hand."

There are none so hardened, but thou canst soften them: none so blind, but thou canst enlighten them; even the very dead, thou canst quicken. O repeat in thy great mercy those miracles of grace which thou hast heretofore performed, and bring home "to thy fold," them who are now "as sheep going astray."

Make us thankful for our preservation from the trials to which human life is subject, but let not our enjoyments make us forgetful of the sufferings of others. Give us the tender spirit of our Lord. "In all our affliction he was afflicted:" so may we "remember them that are in adversity;" and do thou hear our prayers for them.

Look, O Lord, in pity on all the nations which are visited with the dreadful calamities of war, or pestilence, or famine. Look in mercy likewise, on all suffering individuals. Be thou the protector of the widow; a parent to the orphan; a companion to the prisoner; a physician to the sick; a comforter to the afflicted; a friend to the poor. And may the troubles of the afflicted wean them from this world (to which we all cleave too much) and cause them to listen to the voice of that gracious Saviour, who inviteth the "weary, and the heavy laden," to come to him.

We bless Thee for every attempt that has been made this day to do good to men, either in their temporal or spiritual concerns. Be mercifully pleased to preserve those precious lives which are devoted to such services, and succeed their humane and pious endeavours.

Finally, O Lord, we commend into thy hands *all for whom we ought to pray.* We intreat

Thee to bless this family. We have much to ask for ourselves as well as for others; but known unto Thee are all our necessities. We humbly intreat Thee to supply them as thou seest fit; and prepare us daily, by thy grace, for that better state in which none of the sins or miseries of this world, will have any place. O may we be daily "longing for thy" complete "salvation," and yet patiently "waiting for it" through Jesus Christ, our Mediator and Advocate.*—Our Father, &c.

FRIDAY MORNING.

PRAISE FOR THE BLESSINGS OF PROVIDENCE AND
REDEMPTION.

"FATHER of mercies and God of all comfort," we thank Thee for having made thyself known by the most gracious names: they encourage helpless and guilty creatures, to hope, to believe, to pray, and to rejoice.

Blessed be thy name for the various proofs which thou hast given of thy mercy; "O Lord, the earth is full of them:" although wickedness dwelleth in it, although it is inhabited by a

* *The following thanksgiving, for the safe return of children from school may be introduced here.*

Among the mercies of this day, O Lord, we reckon the safe return of our dear children. Blessed be thy name, for thy goodness towards them, during the time of their separation from us. We thank Thee also for thy preservation of them on their journey hither. May thy blessing rest upon them, and cause them, whether abroad or at home, to "increase in wisdom, and in stature, and in favour with God and good "men."

“seed of evil doers,” yet through thy goodness, it abounds with the means of comfort, and enjoyment!

We have brought sin into the world, and sin hath brought suffering into it; but thou, compassionate God! (against whom that sin is committed) hast stored the world with the means of relief. Thou mightest have abandoned man to the evils he brought on himself; but in thy great mercy, thou hast provided remedies for us, and hast shewn us where to find, and how to apply them.

We thank thee, O Lord, for every thing which thou hast mercifully provided to remove pain, to rescue us from immediate death, to give length to our days, and comfort to ourselves, and those to whom we are dear. Blessed be God for all those medicinal virtues, which thou hast taught man to discover and apply for the relief of them that suffer pain or sickness. How manifold are the instances of thy goodness! How numerous are the signs of thy compassion! Earth, air, and sea not only displaying thy majesty, but shewing forth the tokens of thy mercy. “O that men would therefore praise the Lord for his goodness, and declare the wonders which he doeth for the children of men.”

But how shall we find words to express the mercy which thou hast manifested in the redemption of mankind! By our sin, we have not only brought pain and distress upon ourselves, but we have exposed ourselves to thy righteous anger, and to a sentence of everlasting banishment from thy presence. But to prevent this *thou hast appeared for us: “rich in mercy,” as*

well as "infinite in wisdom," thou hast furnished the means of our being saved from all the dreadful consequences of sin.

And, O great God, how astonishing are these means! Could it ever have entered into the heart of man to conceive, that thou shouldest "so love the world, as to give thine only begotten Son for its salvation!" O how shall we raise a song of praise which shall fully set forth that love divine, which hath been shewn in "God's being manifest in the flesh;" in his submitting to sufferings, and expiring on the cross, to deliver a race of rebels from the punishment due to them: O Lord God Almighty, what grace is this! "Bless the Lord, O our souls, and all that is within us praise his holy name;" and let "every creature which is in heaven, and on the earth, and under the earth, and in the sea," praise the God of our salvation.

Here would we fix our thoughts, O merciful God. Here let them dwell, higher they cannot rise. Let the recollection of thy mercy, so unspeakably great, abide with us all the day: rejoicing our hearts; sweetening our labours; allaying our fears; regulating our lives; reconciling us to sufferings; and securing us against snares. Let it employ our thoughts, and influence us in all our conduct towards our fellow-creatures; inclining us to charity, to peace, to gentleness, to patience, and to forbearance.

Let none of the enjoyments of this day so sensualize our hearts, as to make us forget Him who died for us. While we are partaking of the bounties of Providence, may we call to mind the bloody sweat, the crown of thorns, and the

cross of a suffering Saviour. And may we lift up a thankful heart to him, through whom the curse, to which we were exposed, is removed; and the blessings, which we forfeited, are restored.

Enable us, O Lord, to walk this day as the disciples of Jesus; and if we are enabled so to walk, we may composedly leave every thing with Thee. Let us go about the duties of our calling in a sweet and peaceful reliance on the care which thou art pleased to take of thy servants. Thou art able to save us from the *greatest* evils: and thou art willing to extend thy providential regard to the *least* things, in which our happiness is concerned. Help us then, O Lord, to look to thee as our Sovereign to rule over us, and our Friend to protect us, through Jesus Christ, our blessed advocate with God; on whose intercession we build all our hopes of acceptance with Thee.

Our Father, &c.

FRIDAY EVENING.

THANKSGIVING FOR THE REMOVAL OF AFFLICTIONS.

BLESSED be God who "casteth not away our prayer, nor turneth his mercy from us." Although it seemeth good unto thee, O Lord, sometimes to "cause grief, yet hast thou compassion" on us, "according to the multitude of thy mercies." And when thou "visitest with the rod," thy hand is not so severe as it would be, wert thou to "deal with us according to our *sins*." If we are "in heaviness, it is but for a

season." Our chastisements do not endure so long, nor return so frequently, as our offences.

O most gracious God, who "pardonest iniquity, and passeth by transgression," let us "sing aloud of thy mercy;" for "thou hast been our defence, and our refuge" in the day of our trouble.*

There is not one of us, but hath great reason to make thy mercy his song. O give a thankful heart to those who have been preserved from trouble. Bestow the same grace on those who have been delivered out of it. Some of us have "cried unto Thee out of the depths" of affliction, but from thence the voice of prayer reached thy gracious ear. "Thou didst send from above, thou didst stretch out thine hand, and drewest us out of many waters."†

* *The following Thanksgiving, for deliverance from any impending danger, such as a conflagration, a flood, a violent tempest, &c. may be introduced here.*

We have great reason to speak thus, O Lord, for thy merciful appearance in our favour this day. Danger was at hand, but God was near: and through his help, we have been preserved. O that our lives as well as our lips may shew forth thy praise!

† *The following Thanksgiving, for the safe delivery of a woman in travail, may be introduced here.*

We have new mercies, O Lord, to acknowledge. We bless thy name for the great goodness which thou hast shewn to thy servant in the time of trouble. We look to thee, O Lord, to guard her from every future danger. O that if it please Thee, she may be raised up again. And may she look back with thankfulness on this day, in which thou hast wrought deliverance for her. Let this, and every other mercy, shewn to her, lead her to live more to thy glory, that she may become more meet for thy heavenly kingdom.

If the child be alive, the following words may be added.

And O let that child thou hast given to us, be a comfort

Now, Lord, grant that we may not forget “the vows which our lips uttered when we were in trouble.” Let every one whose prayer thou hast heard and answered, remember the claim which thou hast upon him, and say, “O Lord, truly I am thy servant, for thou hast loosed my bonds.”

And O that we may not forget the lessons which we learned in the school of affliction! Let not the man whom thou hast snatched from the borders of the grave, forget how the world appeared to him when he stood there. Let him not forget what judgment he then made of the blessings which thy word sets before us, and those which the foolish heart longeth after. O God, let the wisdom which we learn at such times, abide with us. Let us be still listening to him who instructed us, that we may not “turn again to folly.”

O Lord, when we learn what thou teachest us, we see things as they really are; and we are convinced, that there is no wealth like the being “rich towards God;”—that there is no honour like “that which cometh from Thee:”—that there is no friend like *Christ*;—nor any evil so much to be dreaded as *sin*. O Lord, grant that every one, to whom thou hast shewn these

to us, and a blessing to *his* fellow-creatures. Teach us to bring *him* up in the *fear of thy holy name*; and prosper all our endeavours in this kind, that if we live to see *him* arrive at years of maturity, we may have the joy of seeing *him* walk in thy ways, and not the sorrow of seeing *him* follow that *multitude*, who are habitually *doing evil*. We commend *him* to thee, O God of salvation, that *he* may not only be preserved from the evils of this world into which *he* is born, but that *he* may live an useful life in it, and leave it in hope and *peace*, whenever the time of his departure hence shall come.

things, may make it manifest, that he hath profited by thine instructions.

Let us now make it our *first* business to "seek the kingdom of God." Incline our hearts to "pray without ceasing" for that grace, which will enable us to believe, and hope, and obey, unto the end; that this world instead of being the place of our ruin, may be to us only the "house of our pilgrimage," and a school in which we may become prepared for thine house above.*

Teach us, O Lord, so to live in the world, as to be daily providing for that hour in which we must leave it. For we would not forget, that however thou mayest from time to time relieve us from sickness, or deliver us out of trouble, the hour will come when we must "pass through the valley of the shadow of death." Help us therefore, O our God, to use what remains of our time here, like those who wisely consider the true use of life, and are sensible of the mercy of having it lengthened out. Let us not "live after the flesh;" but remember, that we are spared, not to repeat our sins, but to repent of them. May every one of us be weary of the service of sin, and come to Thee "with tears and supplications;" weeping over his past days,

* *The following Thanksgiving, for one of the family recovered from a dangerous illness, may be introduced here.*

Let none of thy mercies, O gracious God, be forgotten. We bless Thee for hearing and answering our prayers for the recovery of *him*, whose disorder thou hast removed. We intreat thee to establish, and preserve *his* health. And may a thankful heart be given both to *him*, for whom we besought Thee, and to *us*, who called upon Thee in the day of trouble.

and praying that his future ones may be spent in "walking" more "with God."

O Lord, with many of us the "night may be far spent," and the day nearer than we are aware. Enable us to "cast off the works of darkness, and put on the armour of light." May we be always endeavouring to *do good* as long as we continue in the world; but let us not take up our rest here, but be ever "looking for that blessed hope, and the glorious appearance of the great God and our Saviour, Jesus Christ."*

Merciful and gracious Lord, be pleased to preserve us, and all, for whom we ought to pray, this night from every evil, temporal or spiritual. "Be about our bed" in mercy, as thou hast been about our "path;" and hear our requests for the sake of thy dear Son, Jesus Christ our Lord.

Our Father, &c.

SATURDAY MORNING.

A PRAYER FOR THE GOVERNMENT OF THE TONGUE.

ALMIGHTY and gracious Creator, who hast endued us with faculties and powers, by which we are placed above the brutes which perish, give us grace to employ them all as "instruments of righteousness."

* *The following Thanksgiving for the safe return of a person after a journey or a voyage, may be introduced here.*

We bless thee, O Lord, for all the mercies of this day; and particularly for the return of thy servant, who through thy good providence arrived among us this day in safety. We thank Thee for all the blessings he received from Thee on *his journey*; and we pray Thee to fill his heart and ours with *thankfulness* to Thee, for causing us to meet again in peace.

We praise Thee for the excellent gift of speech, and we pray that those lips which thou hast opened, may be ever "shewing forth thy praise."

We must confess, O Lord, that we have made a sinful use of this faculty. And O how great is the sum of those sins which our lips have committed! Who can count the number of our foolish, our unholy, or our uncharitable words? Yet numberless as they are to us, they are all known unto Thee. And what can we do, who are not able to recal them, but cast ourselves on thy mercy; and pray, that for Christ's sake, thou wouldest take away the "transgression of our lips!"

O may we so bear in mind the mischiefs done by an unbridled tongue—the miseries which it occasions in the world,—and the disgrace which it brings upon a christian profession, as to be always afraid of "offending in word." But lest sudden provocation should hurry us into a forgetfulness of these considerations, do thou, O Lord, "set a watch before our mouths, and keep the door of our lips."

And as it is "out of the abundance of the heart that the mouth speaketh," may our hearts be sanctified by thy Holy Spirit. We pray for *patience*, that we may never break forth into *fretful and repining language* when we suffer. We pray for *meekness* of spirit, that injuries and provocations may not hurry us into *angry and bitter speeches*. May we continually feel a *contrite sense of our own sins*, that we may refrain from all *uncharitable censuring* of others. And be thou graciously pleased to increase in us that *seriousness* of mind which becomes our condi-

tion, that our conversation may not be debased with foolish and unchristian levities.

We earnestly intreat thee, O Lord, to strengthen us, that we may use a holy violence with ourselves, wherever a restraint is necessary. May we have wisdom to discern when we ought to be silent, and may we be able to *bridle the tongue*.

Enable us daily, to make the example of Jesus our pattern. He hath taught us by his life, how to use our faculties. O may we not only obtain the pardon of sin through his blood, but attain likewise to some blessed degree of resemblance of him.

Be with us all through this day, most gracious God, that however we may be dealt with by others, we may provoke no one, grieve no one, deceive no one. O may the conversation which proceedeth out of our mouth, be that which is good, and which tendeth to the edification of those who hear us.

We praise and bless thee, O Lord, for all the comforts of the past night. We begin the day with thanksgiving to Thee for all thy mercies. And now, O Lord, "let not blessing and cursing proceed out of the same mouth." May all our conversation this day agree with what we are now doing, that 'we may shew forth thy praise, not only with our lips, but in our lives.'

We intreat thee, most merciful Father, to guard society from all the evils to which it is exposed by "unruly and vain talkers." Confound the designs and endeavours of all those who are seeking to spread principles of impiety, rebellion, or discord. Be graciously pleased to *preserve* every community from such men, and

give success to that blessed gospel, which through thy mercy, is yet published in the world. O may it be faithfully dispensed, and may it be blessed to the conversion of those who hear it: that love to God and man may dwell in our hearts, be heard in our words, and seen in all our actions, through Jesus Christ our Lord; in whose name and words we conclude our humble requests;—Our Father, &c.

SATURDAY EVENING.

REVIEW OF LIFE.

O THOU who “without respect of persons judgest according to every man’s work,” have mercy upon us; and blot out of the ‘book of thy remembrance,’ the manifold transgressions of our lives. It becometh us, O Lord, to take a review of the course in which we have walked;—but oh what a review is it! How many “sins committed,” and “talents misimproved,” and “duties left undone,” doth it discover to our guilty minds!

There is not one situation in which thy providence has placed us, which we have filled up as becometh those, who have had the light of thy word to direct them. We have failed in our duty towards our neighbour; but when we consider what we owe to Thee, O our good and gracious God, our debts are increased to such an amount, that we sink under the weight of them, and cry, Have mercy on us, O Lord, for “our sins are more in number than the hairs of our heads.”

Heaven and earth may both witness against us. Yea, O Lord, our own thoughts testify against

us. Here we stand before Thee inexcusable ;—self-condemned ;—but (blessed be thy name!) not “ without hope: for there is mercy with Thee.” Thou hast provided a “ sacrifice for sins.” Thou hast revealed a SAVIOUR who made “ reconciliation for iniquity.” To him may we, guilty and self-accused creatures, “ flee for refuge.” Before him may we prostrate ourselves in deep and unfeigned repentance ; humbly beseeching him, to “ order our cause” before the throne of the Most High, that mercy may proceed from thence instead of judgment, and that our souls may sing of “ abounding grace.”

And ever, ever may the remembrance of our sins, and of thy mercy, abide with us. Let us go “ softly all our days” in the humble recollection that thou hast spared those whom thou couldst have destroyed. And let the remainder of our lives be considered as a grant of mercy which thou hast made to guilty creatures, in order to their bringing “ forth fruits worthy of repentance.”

Help us, therefore, O Lord, not only to mourn over past sins and omissions, but to make it much of the business of our remaining days, to supply the deficiencies of our former ones. May we endeavour, in full dependance on thy grace, to be more faithful in relative duties. Let the obligations of parents, of children, of masters, and of servants, be henceforth better fulfilled. Teach us all, to shew forth by our behaviour towards each other, the “ praises of him who hath called us out of darkness into his marvellous light.” May we be careful to “ render unto all their *dues* ;” and above all let us remember what is

due to Thee, O blessed God, from whom we receive all our blessings, temporal, spiritual and eternal. Enable each one to lift up his heart in sincerity to Thee, and say, "Lord what wouldest thou have me to do."

O thou who hast been pleased, notwithstanding all our sins, hitherto to preserve us, vouchsafe us thy help during the remainder of our earthly course. We pray Thee to be with us, to direct, and to strengthen us. Should any false light appear, suffer us not to follow it. Should the "enemy come in like a flood, preserve us from being swept away by it. Thus, O Lord, be thou our light, and our strength; that we may "finish our course" well, that we may "keep the faith," and that we may have a well-grounded hope of receiving a "crown of righteousness" when Christ the Lord shall appear.

We know not "what a day may bring forth;" nor need we be desirous of knowing; let it be enough for us, that without thy permission "not a sparrow falleth." Enable us to "cast all care on Thee."

Grant that we may fear nothing but the unholy influence which enjoyments or sufferings may have upon us. All power is in thine hands; be pleased to make "all things work together for our good." Let our souls prosper by every thing which happens to us; whether our day be calm or stormy, bright or dark, do thou make us to "grow in grace," to increase in faith, in holiness, in humility, patience, and charity; that we may be "rich towards God," whatever we may be in other respects.

O Lord, hear these our prayers, for the sake

of Jesus Christ, our advocate. In whose name, we present our thank-offerings, for the manifold mercies we have from time to time received. O continue thine undeserved goodness to us this night, and may we rise in the morning with a heart full of thankfulness to thee for all our blessings. Now to God the Father, Son, and Holy Ghost, be glory for ever and ever. Amen.
Our Father, &c.

OCCASIONAL PRAYERS.

A FAMILY PRAYER FOR THE MORNING OF A SACRAMENT DAY.

“WORTHY art thou, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are and were created.” By thy word are all things upheld, and to the praise of thy wisdom and goodness shall they all contribute.

However unsearchable many of thy ways be to us, O Lord, one thing is manifest, that thou art a “merciful God.” And we bless thy holy name for the many ways in which thou hast been pleased to shew forth thy mercy to sinful men.

Above all would we remember that bright display of it, which thou hast made in giving up thy beloved Son, to be a “sacrifice for our sins.” O with what humility, love, and praise, should we contemplate this profound mystery, by which “thou commendest thy love to us.”

But alas ! we are prone to be forgetful of it :

we are therefore bound to be thankful for the institution of that ordinance which recalls our attention to a bleeding Saviour; "wounded for our transgressions," and dying on the cross that we might live for ever in heaven.

Now, O Lord, prepare our souls for this holy solemnity. Let us not attend it with any lightness of mind; with any gross or superstitious views; nor with that cold and unconcerned heart, with which an unthinking formality may send us to thy table. Help us while we partake of the signs of our Saviour's body and blood, to consider, with suitable affections, every thing which this solemn ordinance *calls to our remembrance.*

Enable us to remember with the deepest humility man's fallen and lost condition by nature, and to see and admire the "riches of that grace" by which a deliverer was raised up for us in the person of thy dear Son. Help us to fix our eyes on him; and while we recollect, that thou didst reveal the "coming of this Just One" to thine ancient church, and didst hold forth the necessity of his death by its numerous sacrifices, let us rejoice that thy promise is fulfilled, and that the end of all the sacrifices is accomplished, by "the offering of the body of Jesus once for all."

We would not 'approach thy table trusting in our own righteousness,' but as guilty creatures, to lay our hands on the head of that spotless Lamb, whom "thou hast set forth as a propitiation" for sin. We would not go relying on our strength, but as weak and indigent creatures, to feed by faith on that "bread of God

which came down from heaven," and without which "there is no life in us."

And while we perform these acts of faith, let them be exercised with "a contrite spirit," such as we ought to feel, who have so much of that guilt to charge ourselves with, which ariseth from the misimprovement of peculiar advantages and distinguishing mercies. O Lord, the more we think of thy mercy, the more aggravated do our sins appear. Our guilt is magnified by that very gospel which sheweth us how it may be removed. For how often have we disregarded that compassionate Saviour who speaketh to us therein. We are chargeable with negligence, yea with ingratitude, even towards him who "laid down his life" for us. How much therefore doth it become us to acknowledge that 'our sins are manifold.' Grant, O Lord, that we may not only own this with our lips, but confess the humbling truth with unfeigned repentance.

With these views we intreat Thee to lead us to the table of our Lord; and there, though so undeserving of such favour, may our hearts be refreshed by the remembrance of his compassion, and the consideration of those wonders of power, wisdom and grace, which shine forth in the redemption of man. There, with all thy church, may we triumph in the "love of the Father, the grace of the Son, and the communion of the Holy Ghost." There may we be favoured with such a sense of thy presence, as shall leave on our hearts a consoling, sanctifying, and animating impression of divine things.

O let it please Thee to bless us in this duty
L *with the quickening influence of thy Holy Spirit,*

deepening every serious impression we may have received; invigorating every devout affection; and assimilating us more to Him, to whom our eyes are directed by this institution. While we live by his death, let us not forget what love to God and to one another, he hath taught us by his example. And may we shew that we have "received grace out his fulness," by a zeal for the glory of God, and by "putting on as the elect of God, holy and beloved, bowels of mercy, kindness, long-suffering, and *the spirit* of forgiveness."

We pray, O Lord, that in all the services of this day, both ministers and people may be under the sanctifying influence of thy Holy Spirit. Hear these our prayers for ourselves and others, and accept our praises, through Jesus Christ our Lord.—Our Father, &c.

A FAMILY PRAYER FOR THE EVENING OF A SACRAMENT DAY.

O most gracious Lord, we come as a family to offer up our thanksgivings for the blessings of this day. Thou hast given to us another season of rest and instruction. Thanks be to thy holy name, that these favours are still continued: that we still have the ordinances of christian worship administered to us, and that we can go and *seek thy face* in them, unmolested by the enemies of truth and righteousness.

Would to God that we could say, we have attended these solemnities without any interruption *from within* ourselves; but this, alas! would

be far from the truth. Thou sufferest no enemy from without to molest us, but we carry the enemies of our peace and the hinderances to our edification, into thy house. Wandering thoughts, worldly cares, stupidity and carelessness, accompany us in prayer; disturb our attention to thy word; and go with us even to that table on which the memorials of a crucified Saviour's love are presented.

Yet although there are these causes of humiliation on our part, such is the merciful tenor of thy holy word, that we are encouraged to look up to Thee with hope, and pray for a blessing on those ordinances we have so unworthily attended. O "God of all grace," be pleased to hear and answer this prayer.

We would now particularly call to mind the opportunity we have this day had of commemorating our blessed Saviour's death. O that this solemn transaction may be made instrumental of a closer union with our adorable Redeemer. Bless it to the increase of our faith in him, our love to him, and our rejoicing in him.

Let it not be enough for us to have felt some affectionate impressions at the table of our Lord; but let us be concerned to bear all those "fruits of the Spirit" which his example holdeth forth to us, and by which our love to his name is best testified.

Deeply affected by seeing what it cost our Redeemer to make atonement for our sins, may we henceforth make it more our care to be "cleansed from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God."

'Send thy Holy Ghost, and pour likewise into

our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.' Let not us who have been contemplating a Saviour laying down his life for us, want "bowels and mercies" for others. Influenced by the grace shewn to us, may we be ready to employ every talent with which thou hast endowed us, for the good of others. Let us not perform the offices of charity with constraint: but *gladly* meet every opportunity which thy providence may afford us of imitating Him who said, "It is more blessed to give, than to receive." On such occasions, may we shew how deeply his unwearied labours and bitter agony, endured for us, have imprinted his benevolent maxim on our hearts.

And while we thus shew forth the power of our Saviour's grace, raising us above the sensual and selfish tendency of our fallen nature, let us sink into the deepest humility before Thee. Let us likewise in all our conversation with men, behave as becometh those who have nothing to glory of in themselves, but who owe all their hopes, their holiness, and their happiness, to Thee.

In our passage through life, O Lord, enable us ever to keep in view the *death* we have been *shewing forth*: and let the remembrance of it fortify our minds against the snares of the world. Let the love of God therein manifested, be our support and our consolation, under all the trials through which we may have to pass. Ever remembering that "He who spared not his own Son *for us*, will with him" assuredly "give us

all things" that are needful. Let our "conversation be without covetousness." And let us learn from him "who took the form of a servant, and humbled himself to the death of the cross," to acquiesce in thy providential appointments, whatever be the condition assigned to us.

O send forth the light of that glorious gospel, from which we derive all these important and sanctifying views; that thousands and tens of thousands of the children of men may share with us, in the knowledge of Christ, and partake of all the blessings of his kingdom.

Enable us to retire to rest with a deep sense of thy mercy in bestowing this light upon us. Encouraged by it, we commit ourselves, and all who are dear to us, to thy providential care this night. Lord grant these our humble requests, for the sake of Jesus Christ our Mediator and Advocate. Amen.

Our Father, &c.

PRAYERS

WHICH MAY BE ADDED TO ANY OF THE FOREGOING.

IN A TIME OF SCARCITY.

WE humbly pray Thee, O Lord, to regard our land in mercy, at this time of scarcity. Be pleased to look upon the distresses of the poor, and afford relief to them in thine own good time. Grant, O Lord, that this trying dispensation of thy providence may be sanctified to them, *by bringing* them to regard God in all their

affairs. Teach them to seek after the “spiritual blessings,” which thou holdest forth to men in thy word;—blessings, which “all who seek shall find:” for thou hast promised to bestow them on those, who apply for them “with their whole heart.”

May the present difficulties have a good effect on all the inhabitants of this land. O that thy judgments may bring our sins to remembrance! May we be so humbled under the sense of our transgressions, as to justify Thee, and condemn ourselves. May we learn by all the trials which befall us here, that this world “is not our rest.” And may we have grace to seek to be made meet for that blessed state, to which thou wilt hereafter conduct all thy faithful servants.

IN A TIME OF WAR.

O most holy God, to whom all things are known, and who hast wise reasons for permitting every event which takes place, give us grace to “humble ourselves under thy mighty hand.” Take away from us, we beseech Thee, all hardness of heart. Cause us seriously to reflect on the miseries of war, and to obey that awful voice which now calls us to weeping and to supplications. Sanctify to us the solemn situation into which our sinful passions have brought us, that we may not only “call upon thy holy name,” but put away the evils which provoke thy righteous displeasure.

O merciful God, though we be chastised, let us not be forsaken by thee. Give wisdom, we humbly beseech Thee, to those who manage our

public affairs, that they may discern, and adopt, the best measures that can be pursued at this time: and do thou be pleased to give success to them.

But let our eyes be directed to God, and suffer us not to "trust in an arm of flesh." Have mercy upon us, O Lord, and remove that sore judgment with which we are now visited, that both we, and all the nations which suffer in this war, may again enjoy the blessing of peace.

Thanks be to thy name, O God of all grace, for the prospect of a better state. O that the sins and miseries of this world, may serve to wean our hearts from it, and to make us the humble and faithful followers of that Saviour, who hath 'opened the kingdom of heaven to all believers.'

IN A TIME OF SEVERE FROST.

TEACH us, O Lord, to stand in awe of that mighty power which now prevents the waters from flowing. Be mercifully pleased to set bounds to the duration of the present severe weather, that we may not be punished by it to the degree of which our sins render us deserving. Look down in pity, O Lord, on the poor. Open the hearts and hands of those who are able to help them, that their distresses may be lightened. And may the sufferings which the poor and the aged feel at this time, be made useful to their souls, by causing them to "call upon God in this day of their trouble."

IN A TIME OF DROUGHT, OR OF EXCESSIVE RAIN.

O LORD God from whom alone cometh "our daily bread," have compassion on us, and appear for the relief of thine unworthy creatures, by giving to us seasonable weather for the fruits of the earth. The sun, O Lord, is thine; the rain is thine; thou canst make either of them an instrument of supplying the wants of a people, or a rod to punish them for their sins. O God, we humbly implore Thee, in the name of Jesus Christ, to have mercy on our land, and preserve the labours of the husbandman from being destroyed. And if thou shouldest be pleased to hear this prayer, O suffer us not to forget thy mercies, nor fail to follow prayer with praise.

ON THE RETURN OF PLENTY.

BLESSED be thy name, O Lord, for graciously regarding the distresses of the poor, by affording us a greater plenty of the necessities of life. O Lord, though our sins are great, yet "thy compassions fail not." Thy chastisements are removed, but it is not because we have deserved the removal of them, but because it is 'thy nature and property ever to have mercy and to forgive.' O let thy "goodness lead us to repentance;" and since thou hast sent food, send us also the grace of thy Holy Spirit, that we may thankfully remember that God, who relieved us in the time of necessity.

And O gracious Lord, may we duly consider, that "man liveth not by bread alone," and may

we seek after those blessings of thy word without which 'whosoever liveth is counted dead before Thee.' We bless thee, O Lord, for having provided for the well-being of our souls. O may we "hunger and thirst" after the bread of life, that our souls may live, and praise thy name for ever and ever.

ON THE RETURN OF PEACE.

O LORD God, who hast now given unto us the blessing of peace, enable us to yield humble and hearty thanks to thee, for removing that dreadful scourge, with which we were, of late, deservedly punished. Suffer us not, O Lord, to provoke thee, by our sins, to give us up again to the desolations of war; but may we live to Thee, who hast been graciously pleased to put a stop to the effusion of human blood.

And now, O Lord, that the earth is quiet, grant that thy "word may run and be glorified." May the knowledge of thy truth prevail, and the force of those divine principles contained in the gospel be felt every where, that "wars may cease in the world;" and that righteousness, as well as peace, may flourish among all nations.

And be graciously pleased, O Lord, to enable us, like faithful followers of Jesus, to resist sin, and Satan, unto death; that we may be admitted into that kingdom of peace, into which all thy true servants shall hereafter enter.

ON A FAVOURABLE CHANGE OF WEATHER.

WE bless thy holy name, most gracious Lord

for the present seasonable change of weather. O that we may long remember thy goodness, and shew forth our thankfulness, not in words only, but in obedience to thy holy will. And while we pray, that we may be always thankful for temporal mercies; we pray likewise, that we may not neglect the better blessings which thou hast provided for us in Jesus Christ. O kindle in our hearts an ardent desire after them, that we may obtain them; and that when flesh and heart shall fail (as ere long they will) we may rejoice in "God, as our portion for ever."

FOR THE MASTER OF A FAMILY WHEN HE IS
ABROAD.

O LORD God, who art every where present, be pleased to bless thy servant, the master of this family, who is now from home. Preserve him from wicked men, from dangerous diseases, from sinful temptations, and all other evils, bodily or spiritual, to which he may be exposed. We humbly pray thee, O Lord, to conduct him, by thy gracious providence, to his house again in peace. And make both him and us thankful, for thy mercies towards each other. Hear, O merciful God, his prayers for us, and ours for him. And may we so live together here, as to do honour to religion, by shewing how the fear and love of thy name regulates and sweetens society.*

* The same prayer by changing the word *him* for *her*, may be used when the mistress of the family is from home.

PRAYERS,

TO BE USED WITH INDIVIDUALS UNDER PARTICULAR CIRCUMSTANCES.

TO BE USED WITH A WOMAN DURING THE TIME
OF CHILD-BEARING.

Most blessed Lord, 'the helper of all who flee to thee for succour,' look mercifully upon thy handmaid, and protect her from all things which may be an injury to her in her present circumstances. Be pleased to support her under all the infirmities she may feel. Grant, O Lord, that she may be brought safely through the hour of difficulty. Give her grace, we beseech Thee, to commit herself to Thee, and to *stay herself* upon thy power and mercy.

May the anxieties which she feels concerning the issue of her present condition, lead her to attend seriously to the care of her soul, and to seek earnestly for a well grounded hope of salvation; that she may be prepared for all events, and may have the warrant of thy word to expect thy presence, and thy help, in all situations. If it please thee, O Lord, may she be the joyful mother of a living child. And may that child be one of the happy number of those who sincerely serve Thee in this world, and shall live with Thee in the world to come, through Jesus Christ our Lord. Amen.

TO BE USED WITH A WOMAN AFTER BEING SAFELY
DELIVERED IN CHILD-BIRTH.

O MOST merciful God, we would be thankful to

thee for thy compassionate regard to thy hand-maid, to whom thou hast granted a safe delivery in the hour of child-birth. Fill her heart with thankfulness for what thou hast done for her, and let her soul “magnify the Lord her Saviour,” for continuing her yet among the living. Enable her, O Lord, to depend on Thee, for her perfect restoration to health and strength. May the remembrance of thy late mercy to her, lead her to give herself up afresh to that gracious God, who helped her in the trying hour; and may she earnestly pray, that the life which he has spared may be spent in following her Saviour more faithfully than ever.

LET THESE WORDS BE ADDED IF THE CHILD IS
LIVING.

AND if it please Thee that the child which thou hast given to her, should live to be capable of receiving instruction, grant unto her, O Lord, wisdom and piety sufficient for the bringing *him* up. May she endeavour to ‘train *him* up in the way, in which *he* should go.’ Like a christian mother, may she be careful to provide for the welfare of *his* soul, and make it her chief business to teach *him*, the “excellency of the knowledge of Christ Jesus her Lord.” Bless her instructions to *him*; hear her prayers for *him*; enable her to hold forth a good example to *him*; and may both parent and child so walk together on earth, as to meet in heaven, through Jesus Christ our Lord; to whom with the Father and the Holy Ghost, be all honour and glory, for ever and ever. Amen.

TO BE USED WITH A SICK PERSON.

O LORD God of our salvation, how miserable would our condition be, had we not Thee to look to in a time of trouble. Forgive that folly, which causes us to be so unmindful of Thee as we are in the day of prosperity. We would give thanks to Thee for awakening our minds to the consideration of God and religion; even though it is done by a severe stroke of affliction. We would count it a mercy to be brought to seriousness, and to prayer, by any methods which thou mayest be pleased to take for this purpose, be they ever so painful.

O Lord, we find that although we can live regardless of Thee in times of prosperity, we cannot support adversity without thy help: then we find how wretched a condition it is to be in, not to have God for our friend. O sanctify that discovery, that it may effectually cure us of our forgetfulness of God;—that it may cause us to return to Thee with our whole heart;—and that we may never more forsake Thee, “the fountain of living waters.”

Look, O Lord, we humbly beseech Thee, upon *him* who lieth upon this bed of sickness, and make this visitation of thy providence beneficial to *him*. O may it be accompanied with such mercy, such grace to *his* soul, that *he* may have reason to all eternity to say that it was “good for him to be afflicted.” May *he* in this confinement learn, and be duly affected with, those great and blessed truths of thy word, which none of *us* regard with sufficient attention in the hours of ease and health. O that he may savingly

learn, that there is nothing so much to be desired as an interest in thy favour;—that there is no hope for sinful man, but in the mercy of God;—that sin is the greatest evil—holiness the greatest good—and that Christ is the only refuge for a guilty soul.

We humbly intreat thee, O heavenly Father, that if it is consistent with thy will, *he* may be raised up again; and that *he* may be yet continued among us, living a godly and comfortable life; happy in *himself*, and a blessing to those with whom *he* is connected. May it please Thee to moderate *his* sufferings, and do thou direct us to the best methods for *his* relief, and be mercifully pleased to give success to them. May *he* patiently submit to what *he* may have to bear; and under the sharpest pains which *he* may endure, enable *him* to adore and bless Thee, for not dealing with *him according to the full desert of his sins*.

But what we most of all request is, that this affliction may be accompanied with the grace of thy Holy Spirit to *him*; that true repentance, and a lively faith in Christ, and an ardent desire after holiness, may be wrought in *his* heart, and thereby *he* may be made fit either to live or to die: so that whatever be the issue of this sickness, it may end in the glory of thy name, and be made to contribute to the good of *his* soul.

And, O Lord, teach us, who are in health, to profit by what we see others suffer. Let the sight of an afflicted fellow-creature, fill us with thankfulness for the comforts we at present enjoy, and stir us up to provide against the hour of trial which may one day come upon ourselves.

O may we "seek Thee while thou art to be found." May we seriously attend to the voice of Christ; and like Mary, "choose that good part, which shall never be taken from us."

These mercies for our afflicted *brother* and for ourselves, we humbly ask in the name, and through the mediation of our Lord and Saviour Jesus Christ! to whom with the Father, and the Holy Spirit, be ascribed endless praises. Amen.

[If this prayer is deemed too long for the patient, the following shorter one, may be used in its stead.]

O THOU, who dost not "willingly afflict, nor grieve the children of men," be pleased to look down with compassion upon this poor sufferer, and sanctify *his* present affliction to *him*. O be pleased to support *him* under all that *he* may have to endure, and make the want of ease, of rest, and of other comforts of health, so beneficial to *his* better part, the soul, that *he* may have reason hereafter to say, that "it was good for him to have been afflicted."

We pray Thee to give *him* grace to submit to thy will, and may all complaints be silenced by the remembrance of *his* sins. O Lord, if it seem good unto Thee, give success to our endeavours for *his* recovery. And accompany thy blessing on the means of health, with that still greater blessing, the grace of thy Holy Spirit; that in the days of returning strength *he* may live the life of a "new creature." O forgive *his* sins; give *him* grace to repent of them; and may the sincerity of *his* repentance be made manifest by "his denying all ungodliness and worldly lusts."

We beg that, if it is consistent with thy will, *his* life may be spared: but if this illness should

prove to be a "sickness unto death," O Lord, prepare *him* for the awful change which awaits *him*. Suffer *him* not, we most humbly beseech Thee, to be called hence, till *he* savingly knows Thee, the only true God, and Jesus Christ, whom thou didst in mercy send into the world, "to save sinners." Hear us, O Lord, for the sake of thy dear Son, to whom with Thyself, and Holy Spirit, be everlasting praises ascribed. Amen.

TO BE USED WITH ONE, WHO APPEARS TO BE AT
THE POINT OF DEATH.

O most gracious God, since thy throne of grace is still open to us, we humbly beg to be heard in behalf of our *brother*, who is now brought down to the gates of the grave. O Lord, we have done with praying for *his* life, all that we have to request is, that thou wouldest succour *him* in this trying hour, and fit *him* for the great change that is about to take place.

Forgive, O merciful Lord, all *his* transgressions, for the sake of that blessed Saviour, who shed his blood for the "remission of sins." May *his* last moments be spent in penitence and faith. O may *his* soul be with Thee, whenever it shall separate from the body; and may *he* be supported under what *he* now suffers, by a well-grounded hope of being soon joined to the church in heaven.

Permit us, O "God of all comfort," to request that *his* passage out of time into eternity, may be easy. O let not *his* bodily pains be extreme, nor *his* mind be oppressed with doubts and fears. Take away, O Lord, "the bitter-

ness of death," by giving *him* a comfortable foretaste of the glory of heaven. But above all we beg, that suffer whatever *he* may in this hour, either in body or mind, *his* precious soul may be saved. O grant us this request, even should it seem good unto Thee, not to bestow the other blessings which we have asked for our poor departing *brother*.

And O have mercy on the living, as well as the dying; and teach us, by every instance of mortality, "so to number our days, as to apply our hearts unto wisdom." All which we ask in the name of Jesus Christ, thy dear Son our Lord, "in whom may we be found" living and dying. Amen.

TO BE USED WITH A PERSON, WHO IS RECOVERING
FROM SICKNESS

O ALMIGHTY God, who art able to bring down the strongest, and to raise up the weakest, we bless thy holy name for the favourable appearances which have taken place in the condition of our *brother*. O perfect what thou hast begun, and give *him*, and us, reason to praise thee as the God of salvation. Teach *him* to lift up *his* heart to Thee, and to pray, that life may not only be continued, but that it may be better employed than it has been heretofore. May this desire be now most earnestly felt; and O let it not grow faint when health and strength returns, but may it increase in *him* the longer he lives.

Teach *him*, O Lord, to profit, with respect to *the body*, by what *he* has of late suffered: may

he learn to guard against all things, which may endanger *his* health. And teach *him*, O God, to guard with still greater care, against whatever may endanger the welfare of *his* soul. O may *he* now be enabled to live a life of watchfulness and prayer. Suffer *him* not to trust to the most solemn resolutions which *he* may now seriously make, but to thy grace for *his* perseverance in well doing; looking to Thee with humble confidence for that help, which thou art ready to afford to all those who seek for it in the name of thy dear Son.

We humbly intreat Thee, to be with *him* all through the remainder of life. Let *him* not forget that although *he* is now recovering from sickness, the time will come when medicines will fail, and “he must go to the grave, the house appointed for all living.” O enable *him* henceforward to follow Christ in faith, purity, and in humility, that when the time of *his* departure hence shall come, *he* may have reason to rejoice in it, as the hour of complete deliverance from all sin and all suffering.

Hear us, O Lord, for the sake of Jesus Christ, our Mediator and Advocate, to whom with the Father, and Holy Spirit, be glory and honour, for ever and ever. Amen.

MORNING PRAYER

FOR THE USE OF SCHOOLS.

O LORD, heavenly Father, through whose almighty protection we have been preserved during the past night, and who hast promised to keep in safety all who trust in Thee, we humbly desire to offer up our unfeigned thanks for this and all other mercies vouchsafed to us, and to implore thy divine guidance and direction during the day.

We would enter upon it, O Lord, with a deep sense of our unworthiness, and a firm reliance on thy goodness; and we entreat Thee to watch over us this, and every other day, as we know that without Thee we can do nothing; and are assured that thy protection is the only security we have against the many evils to which we are exposed.

May we be always mindful of the important purposes for which thou, in thy good providence, hast placed us here. Let us ever remember that thou art our Benefactor and Redeemer, from whom cometh "every good and perfect gift," and that, therefore, thou claimest our best and highest powers; however wise we may be in the learning of this world without a true and saving knowledge of Thee, and thy ever blessed Son, our wisdom is but foolishness, and our labour lost.

We desire to praise Thee, O God, for *preserving* to us our health and strength; and we *would now* resume the necessary business of edu-

tion with a due sense of the important task we are about to enter upon. And that all may probably by this renewed opportunity, grant to every one, O Lord, a teachable heart and an obedient position, that, through thy grace, they may exercise that spirit of industry and perseverance necessary to the attainment of knowledge.

We pray likewise, O heavenly Father, that thy protecting care may accompany them in their hours devoted to recreation and amusement, as well as in those dedicated to improvement, that they may be preserved from the many dangers which they may then be liable, and that they may be so refreshed and invigorated, as to be enabled to prosecute their studies with renewed energy and perseverance.

Grant, O Lord, that thy blessing may rest on all whom we ought to remember in our daily prayers; and in a peculiar manner upon our dear parents and relatives, upon the queen whom thy good providence has set over us; her ministers, magistrates, and all who are put in authority under her. O that they may be so guided and governed by thy good spirit, that all their actions may redound to thy glory and the good of our nation. Look in pity upon all those who are afflicted or distressed either in body or mind, and succour all who are in need. These prayers we offer for ourselves and others, in the name of our only Advocate and Mediator, Jesus Christ, in whose words we further call upon Thee. Our Father, &c.

EVENING PRAYER.

FOR THE USE OF SCHOOLS.

ACCEPT our thanksgivings, most gracious God, for thy providential care over us during the day past; and suffer us again to approach thy throne, and offer the tribute of prayer and praise, which thou hast assured us is the only sacrifice thou requirest, and which, if offered in spirit and in truth, we have thy infallible promise thou wilt in no wise reject.

What shall we render unto thee, O God, for all thy mercies—who can recount them all? In this prayer, O Lord, we would have a special regard to these young persons committed to our charge; enable us to teach them to “remember their Creator in the days of their youth.” May they be sensibly impressed with thy goodness towards them; for while others have been afflicted with various troubles and sorrows they have felt no want, have known no care, but have been exempt from innumerable trials which fall to the lot of humanity. Teach them to value these blessings, and to adore thy holy name for these unmerited mercies.

But since thou, O God, searchest the heart and knowest the thoughts of all, may there not be reasons for us to conclude this day in a spirit of humility, as well as of thanksgiving? for, however innocent most of them here present may be of many things offensive to Thee, they *are still* often guilty of much which needs thy

forbearance and forgiveness; if, therefore, any of them have given way to anger, idleness, disobedience, falsehood, or any other thing which thou hast forbidden, we pray Thee that they may be duly sensible of their fault, and humbly entreat Thee to pardon them before they lie down to rest.

Be pleased, O Lord, to grant them such a capacity for learning whatever is taught them, as thou in thine infinite mercy seest to be good for them; may they be progressively improving in holiness, and in due time become meet for the inheritance of thy kingdom in heaven. Dispose their minds to every thing that is holy, just, and good; make them to love thy commandments and to serve thee their God with delight; may they be dutiful to their parents, respectful to their superiors, kind to their equals, condescending to their inferiors, compassionate to the afflicted and sorrowful, and zealous to do good to all, in whatever situation or rank in life they may be placed.

May we now retire to rest, trusting in Thee to afford us such refreshing sleep as may enable us to rise in the morning with renewed vigour to prosecute our various studies, and with a mind resolved to dedicate ourselves to thy service, firmly persuaded that there is no happiness in this world equal to serving Thee, who in addition to all other mercies hast permitted us to address Thee as, Our Father, &c.

A FAMILY LITURGY.*

†† The words in the larger Roman character are to be read by the master of the family only, but all are to join audibly in the words which are printed in italics.

All standing up, the master of the family shall begin as followeth:

GOD who made all things, and who preserveth all things, hath brought us safe to the [*morning*]

* It would be quite foreign to the design of this publication to enter upon a defence of liturgical worship. But to the members of the church of England, whose public worship is liturgical, I cannot but recommend the adoption of that mode of worship in their families; inasmuch as it would habituate their domestics to such attentions to the minuter parts of our church service, as would contribute greatly to the solemnity of the whole. The spirit of our worship is in a great measure lost, for want of the audible concurrence of the congregation, in the responses. There is no doubt but that there is more attention paid to those parts of the service than there appears; many, and those some of the most devout worshippers, joining in them silently: but not being audibly rehearsed, they seem to be left entirely to the clerk. The consequence of this is, that our worship sinks into a heavy and spiritless performance, and a general listlessness is observed to prevail in the assembly, long before the service is ended.

We are informed, that in the churches of the early Christians, there was so universal and so audible a concurrence of the worshippers, in the responses, that the uttering them resembled the sound of thunder. It is much to be wished, that such a lively attention to the service were observable in our churches. We should then appear much more like an assembly of people adoring the great and glorious Creator, than we do. To this grand, majestic, and impressive effect, every person should be excited to contribute his part.

One thing, perhaps, which is a cause of our inattention to the shorter sentences of the public liturgy, is the people being *so entirely unused* to any thing of the kind, in the intervals

of this day. We are assembled to acknowledge, with thankfulness, the blessings which we have received; to ask for the forgiveness of our sins, through the mediation of Jesus Christ; and humbly to pray for the continuation of God's goodness to us through the [*day*] ensuing.

Let us recollect that we are now approaching the searcher of all hearts; and may the consideration of his awful majesty, and fatherly goodness, cause us to address him with reverence, humility, and thankfulness.

The Lord be with you,

And with thy spirit.

Praise ye the Lord.

The Lord's name be praised.

Here let a Psalm or Hymn be sung. After which, all being seated, the master shall distinctly read a portion of Holy Scripture. After the portion of Holy Scripture is read, let all kneel down, while the master offers up this short prayer.

GRANT, we beseech thee, Almighty God, that the words which we have heard, may through

which occur between the Sundays. If this be a cause of inattention, the use of a Family Liturgy may be of service; as thereby our domestics may be trained by the worship which is practised at home, to join in the service of the church. But in order to its answering this end, the master of the family should be observant of a rule suggested to him in the discourse on Family Religion; namely, to teach his domestics to join in those parts of worship which are allotted to them.

Besides the good effect which a family liturgy may have on the public worship, it seems, independent of that effect, to be an eligible mode of family worship. Giving our domestics a part to sustain in the worship, may serve to give life to a service, which is apt to be accounted, by young people, a dull employment. It may help to fix their attention, and to impress them with this important consideration, namely, that Religion is a business in which every individual ought to be engaged.

thy grace be so grafted in our hearts, that they may bring forth in us the fruit of holy living, to the honour and praise of thy name, through Jesus Christ our Lord. Amen.

O Lord shew thy mercy upon us;
And grant us thy salvation.

O Lord, save the Queen;
And mercifully hear us, when we call upon thee.

Endue thy ministers with righteousness.
And make thy chosen people joyful.

O God, make clean our hearts within us;
And take not thy Holy Spirit from us.

Then followeth the Morning or Evening prayer for the day,
after which let all join in the Lord's Prayer.

OUR Father which art in Heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil: For thine is the Kingdom, the power and the glory, for ever and ever. Amen.

May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Let all continue on their knees, for a few minutes, that each one may silently lift up his heart to God, and beg the Divine blessing.

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* The Reader is requested to observe, that where more than one prayer is referred to, the first will be found more appropriate to the occasion than the following: and that a slight alteration will be sufficient to convert a Morning into an Evening Prayer, or an Evening into a Morning Prayer. It is perhaps not necessary to remark, that by a small alteration, such as changing the word *we* for *I*, or *us* for *me*, these Prayers may be used in the closet.

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